Henr: Belasise

L. Hauconborg his Booke 1678.

SIVQILA.

Too good, to be true:

OMEN.

Though so at a vewe,
Yet all that I tolde you,
Is true, I vphlod you:
Now cease to aske why?
For I can not lye.

Herein is shewed by way of Dialogue, the wonderfull maners of the people of Mauqsun, with other talke not friuolous.

Seene and allowed according to the order appointed.

Imprinted at London by Abel Ieffe, dwelling in the forestreet without Creplegate at the signe of the Bell.

1587.

TO THE RIGHT HONORABLE, sir Christopher Hatton, Knight, Capteine of hir Maiesties Garde, Vicechamberlaine to hir highnesse, and one of hir Maiesties most honourable priuy Counsaile.

ALTHOVGH I CAN not (*right Honourable*) procure my Countries commoditie as I would, for that my power is not to my pretence, my might to my meaning, nor my ability to my industry: yet I can not choose but vtter my good will, in shewing what I wishe to the same. But because I would not be thought to counsell others, that haue more need my selfe to be thought: to set foorth orders for others that ought rather to be guided: & to direct others that am more meete to be led: therefore what I haue written to that end, is none other thing than that which now is obeied, & most diligently followed throughout that most ciuil countrey cal-

led Mauqsun. The like thereof is not elsewhere so vniuersally practised. And though the things thereof written, wil be hardly credited (but more faintly followed) for that they are so rare and strange, and in such an vnknowen place: yet they are not to be reiected as false, considering it is harder for the reporter thereof to tell a lye, than for a common lyar to tell a true tale, which must needes be granted, if his name called Omen, and the name of his Countrey called Mauqsun, (before mentioned) be aduisedly marked and considered, especially è conuerso construed. And now, for that the maruellous maners, the honest behauiour, the faithfull friendship, the courteous conditions, the commendable customes, the plaine meaning and true dealing, the Lordes liberalitie, the Ladies great courtesie, the husbands fidelitie, the wiues obedience, the maydens modestie, the masters sobrietie, the seruants diligence, the Magistrates affabilitie, the Iudges equitie, the commons amitie, the preferring of publique commoditie, the generall hospitalitie, the exceeding mercie, the wonderfull charitie, and the constant Christianitie of that Countrey is such: I hope the honest affectioned will hereby take no small pleasure and profite. Not ignorant, that there are not a fewe of an other secte, that loath they ought to loue: disdaine they ought to desire: fleere at that they ought rather to fauour: and discommende that they cannot amend. Which if euery Writer should haue weyed, many good things had lyen hid, that nowe are vttered: great knowledge would haue bene kept close, that now is discouered: and many profitable things vnknowen, that that nowe are practised. And therefore, as they respected rather to pleasure some honestly, than to pleasure many foolishly: so I meane hereby rather to content the well minded with things commendable, than to flatter fooles with vnnecessarie matter. Trusting your Honour will rather weigh my good will and zeale, than my rude rashnesse: in that I presume to presente vnto you such a simple gift. Comforted herewith, that seeing the Persian Prince was content to accept

cept a poore mans handfull of paper, which had no better thing to giue him? I hope your Honour will take in good part this handfull of paper, not without something in it, which is the best thing I am able to giue you. And though this is not the first booke that hath bene dedicated vnto you: yet your Honour is the first man to whome I haue dedicated any. Whose Wisdome hath willed me, whose modestie hath moued me, whose clemētie hath encouraged me, whose loue to learning hath allured me, and whose common commendations hath enticed me to offer it vnto you. Thinking my selfe happily recompest, if your Honour take it but halfe as thankfully, as I doe giue it faithfully and willingly. Thus omitting any further herein to trouble your Honour, desires God earnestly to guide you in goodnesse, to defende you from dangers, to fence you from foes, to lende you long life, and to bring you to blisse.

Your Honors most obedient
to commande.

THOMAS LVPTON.

The Preface to the Reader.

AS I haue publiſhed this (gentle Reader) to pleaſure and profite many, ſo I wiſh the meaning thereof not to be hidde from any, which though I haue deſcribed at large in my former Epiſtle, yet for that I thinke many will not reade the ſame (as I wiſh they would,) herein I haue diſplayed the effecte and diſcourſe thereof, which is, that one SIVQILA, a man that liued godly, loued honeſtie, and eſteemed equitie, was ſo wearie with the wickednesse, naughtineſſe, faſehode, and other great enormities of his owne Countrie, that he trauelled to finde out a Countrie and people that were agreable to his owne affection. Who, at the laſt, when hee had trauelled thorowout the whole worlde, as he thought, chanced to meete with one whoſe name was OMEN, dwelling in a Countrey there called MAVQSVN: wherein, as he ſaid, generally be ſuch bleſſed Biſhops, ſuch perfect Preachers, ſuch vertuous Miniſters, ſuch godly Gouernours, ſuch mercifull Magiſtrates, ſuch iuſt Iudges, ſuch worthy Laws, ſuch charitable Lawyers, ſuch honeſt Attorneis, ſuch pitifull Phyſitions, ſuch friendly Surgeons, ſuch liberall Lordes, ſuch lowlie Ladies, ſuch gentle Gentlemen, ſuch louing Huſbandes, ſuch obedient Wiues, ſuch humble Children, ſuch modeſt Maydes,

Maydes, ſuch diligent Seruants, ſuch good and plaine Dealing, ſuch Hoſpitalitie, ſuch wonderfull Charitie, ſuch practizing of Godlineſſe, and ſuch ſtriuiuig to Doe well, that the ſame SIVQVILA did wonder at it, ſaying, It is TOO GOOD TO BE TRVE: wherof this Booke hath his title, which if the Diſcourſe thereof be well marked, I doubt not but that it will like the Godlie, pleaſe the Honeſt, and warne the Wicked. And therefore, as I haue taken long paynes in framing it, ſo I beſeech thee take a little paynes to reade it thorowly, which is all that I wiſh. And thus I ende.

THOMAS LVPTON.

The Preface.

Maydes, such diligent Seruants, such good and plaine Dealing, such Hospitalitie, such wonderfull Charitie, such practizing of Godlinesse, and such strinuig to Doe well, that the same SIVQVILA did wonder at it, saying, It is Too Good To Be True: whereof this Booke hath his title, which if the Discourse thereof be well marked, I doubt not but that it will like the Godlie, please the Honest, and warne the Wicked. And therefore, as I haue taken long paynes in framing it, so I beseech thee take a little paynes to reade it thorowly, which is all that I wish. And thus I ende.

THOMAS LVPTON.

Too good to be true.

The whole discourse whereof doth followe, and is declared by two, whose names are, *Omen* and *Siuqila*.

Omen.

PEruaile what fellowe this is that commes towards me thus spædily: he thinkes belike to haue some succour here, but he is much deceiued for wee neuer goe to trouble any: neither anie shal trouble vs. What art thou sirra? what is thy name? from whence doest thou come? and what wouldest thou haue?

Siuqila. O sir, I am come from the furthest parts of the worlde I thinke, there is no place nor Countrey but I haue bin in it I beleue, (except this where you dwel) my name is Siuqila, a sinner I confesse, but one that feares God, loues his worde, esteemes equitie, and abhors wickednes my chiefe desire is to finde out such a Countrey and people, as are altogither affectioned as I am.

Omen. You may goe round about the whole worlde, and thorow and thorowe it againe, ere you shal find the least village (much lesse a whole Countrey) of such as you name your selfe to be: I pray you of what Countrey are you?

Siuqila. Forsooth I was borne in a famous and most fertile Iland called *Ailgna*.

Omen. If I doe not mistake it, there are some of your Countremē, that would haue rapt out halfe a dozen oathes,

in a great deale lesse talke then you haue vttered.

Siuqila. That is true, God amend it, which vice with manie other, too commonlie frequented, was the chiefe occasion of my comming from thence.

Omen. What? and could you finde betweene that and this no good and meet place to rest in?

Siuqila. No trulie, notwithstanding I haue bin since in diuers Countries, where Gods word is trulie preached, and many godly professors thereof. But because the most parte was giuen to greedy gaine, to fraud and flattery, and to wickednes and mischiefe, there was no place for me.

Omen. Are you so vertuous, that you may not dwell with the wicked? are you so holy you may not abide among the haughty? and are you such a Sainct, you may not settle your selfe with sinners? Then truly, eyther you must gette you a place in Paradise, or a house in Heauen: for I thinke you meane not to harbor in Hell.

Siuqila. The Lord keepe me thence: and the most enimies I haue. But sir, I would not haue you thinke, that I take my selfe to be so vertuous, that al other are too sinneful to be conuersaunt with me. For so I might seeme to be more Pharizaical then faithful, more wicked then wittie, and more deuilish then godlie: for the Fathers could not flie from them, the Prophets were present with them, Christe the sonne of God was conuersant with them, ỹ Apostles were alwaies amõg thẽ, the Martyres remained stil with thẽ, & the saints in this life cannot shun them. But truely sir I loath and detest such vile and abhominable sinne so much, as is commonly vsed with many of them at this present, that my heart did euen sinke for sorrow, while I was among them.

Omen. Why did not you returne into your owne Country seeing you could finde no fit place for your purpose?

Siuqila. Truely because I hoped the further the better: but I found by proofe, the further the worse. For after I departed from the carnall Gospellers, I came among the peruerse Papists, amõg whom was such Superstition, Idolatrie,

trie, and malling, with other abhominations: beſides the im-
priſoning, racking, puniſhing, killing and burning the true
profeſſors of Chriſt: that I could not chooſe, but openly tel
the truth & their faultes. Which in no wiſe they could abide
to heare. Whereby quicklie I was impriſoned, and there ſo
puniſhed: that the vnchriſtian Turkes would not ſo haue vſ-
ed me.

Om. How chanceth ẏ for they name thẽſelues Chriſtians.

Si. They are chriſtians in name: but diuels in their dœds.

Omen. It is maruell you eſcaped their hands: if they be ſo cruel as you ſay they are.

Siuqila. It was againſte their willes, you may be ſure. But as the Lorde deliuered Peter out of his chaines: ſo he of his mére goodnes deliuered me miraculouſlie, and ſo you would ſay, if I did tell you how. And thus (as Daniell ſaieth) the Lord neuer faileth them that put their truſt in him. And when I was eſcaped their handes, I trauelled further, vntill I came among the Heathen Idolators, from whence I wiſht my ſelfe with a good will: but to ſay trulie, I founde more loue among them, not knowing God, then among the Papiſts profeſſing God. Who though they woulde not beléeue my religiõ: yet they liked it a great deale better then ẏ Papiſticall religion, after I had reuealed ẏ maner thereof to thẽ. And thẽ through long trauel, I hapned amongſt the Canibals, who vſe to feede on mens fleſh. But God ſo guided my feéte, that I fled from thence, and through his great prouidence eſcaped them.

Omen. You that are men of God, ought neither to feare death nor flie from perſecution.

Siuqila. No ſir, & why ſo: did not Chriſt the ſonne of God which was without ſin feare death himſelfe? & haue we that are moſt wicked ſinners, a greater prerogatiue therin then he had? And doth not Chriſt ſay alſo: if they perſecute you in one Cittie, flée into another: then if we may lawfully flée frõ Chriſtes enimies for feare of killing, we may well flée from the Canibals (that knowe not God) for feare of eating.

Omen. You haue spoken wel for the defence of your own life.

Siuqila. I haue spoken but reason I hope: Sir all the sort of vs, yea the best of vs all, are fraile flesh, rather giuen to defend our life, then to amend our life: you must thinke vs to be earthly sinners, not heauenly Saints.

Omen. What wil you doe now, doe you meane to go into your Countrey againe?

Siuqila. I intend to procéede further this waie, perhaps this Countrey of yours may be something better then where I haue trauelled, worse it cannot lightly be.

Omen. Nay, you came neuer in the like since you were borne.

Siuqila. What, for goodnes or euilnes?

Omen. Nay, for goodnesse, godlinesse, obedience, equitie, vertuous liuing, plaine dealing, and true meaning, that in all the earth is not the like: for we haue such commendable customes and excellent orders, and so welkept and obserued that you would thinke them incredible if you did hear them.

Siuqila. Wel, though my trauaile hath bene troublesome paineful and dangerous, yet I repent not my iorney: for now I hope I haue found the place that will please me: I praye you let vs make haste, I thinke long vntil I be in it.

Omen. you were best to knowe first, whether you shal bée welcome thether or not.

Siuqila. I trust I shal behaue my selfe in such order, that none there shal mislike me.

Omen. Wel to be plaine, you cannot come there. for wé kéepe none but such as are borne and bred in our own Countrey, therefore no Straunger can dwell with vs, for if they should, we should rather learne their vices then they followe our vertues.

Siuqila. As you are to be praised for kéeping away the wicked, so are you to be misliked for refusing the godlie: for you coulde learne of them no harme, but goodnesse.

Omen

Omen Speake better then we they may, but offend so little as we: they cannot. And yet if we should receiue any being neuer so godly and honest: would all the brood they bred be so godly as they: no not so, for the godliest fathers in the olde time, haue had godlesse children.

Siuqila. I can not denie that: but if you would be so good vnto me, as to suffer me a while to remaine in your Countrey, I would (by Gods help) liue in such order, that I wold not encrease your number.

Omen. Are you not flesh and blood: are you not a sinner?

Siuqila. Yes truly that I am, or else I were a lyer.

Omen. Then we wil not trust you, nor put it in proofe: as godly men as you haue broken as greate promises as that: Therefore set your hart at rest, you may not come there nor you shall not come there.

Siuqila. What remedy, I can be but sorie, but my greefe is the greater, for that I am so nigh such a Countrey, where there is such godly orders, such commendable customes, equitie esteemed, and Vertue so imbraced, (as you erst did tel me) and cannot see it before I goe hence: O that I might haue bin so happie, to haue seen the maners and orders therof, whereby I might haue reuealed them in mine own countrey, when I had ben come home, that they might haue bene practised there: Such a mind I haue that my countrey might excel other in goodnes and equitie.

Omen. It seemes, that you being so godly, and of a perfect religion, there are godly Preachers in your Countey.

Siuqila. Indeed there are great store of them, thanks be to God, and are very diligent in preaching the trueth of the Gospell, and doe mightily thereby reproue sinne, but either the Deuill doth so busily strow Tares among the good seede of Gods worde, or the audience are so stony hearted, or else they are negligent or forgetful hearers, or rather all, that their painefull preaching doth little preuaile, yet more then some wish, but not so much as I would.

Omen. Then it were but vaine to see the orders and vses

of this our Countrey, (if you might) for seeing they will not followe Gods word, which they credite, being among them: then it is like they wil much lesse regarde our orders, being vnknowen vnto them, and that so farre from them, vnlesse they be of the secte of *Dines* brethren, that rather woulde beleeue one that shoulde come from Hell, then the worde of God that came from Heauen. Yet I am of this opinion, that your Countreymen wil rather imbrace toyes, gawdes, and newe vices farre brought, then good thinges and auntient vertues vsed nigh home: So if you heard of our marueilous maners, and excellent orders: yet you weare as good (when you come home) declare them not, as they to heare them, and followe them not.

Mote.

Siuqila. yea sir, but many of them thinking that none in the worlde haue better maners, orders, customes, wits, and knowelenge then they, and then hearing of such far passing theirs, and that in a farre vnknowen Countrey, I thinke verielie, shame would driue them to followe and practise some of them at the least.

Omen. Doe you thinke that your Countreymen wil doe more for feare of Shame, then for feare of sinne? truly you doe commende your Countreymen verie well. But suppose one forbeare to play the harlot for feare of shame, and another refraines the same for feare of Sinne: or for displeasing of God: Doe you thinke that shame can doe the one as much harme in this worlde, as Sin can doe the other in the worlde to come? I thinke not, for Shame can make but one to be mocked, disdained, gazed, and pointed at, and perhaps to be whipte a little, emprisoned, set on the Pillorie, or ride in a Carte, the memorie whereof lasteth but a while, who after comming to wealth, shall haue as many courtesies, as they that neuer did the like: whereas Sinne is so horrible in the sight of God, that eternal damnation in Hell fire for euer is the reward thereof.

Note this well.

This is worthie the noting.

Siuqila. Yea, without repentance in Christ, amendment of life, and the mercie of God.

Omen

Omen. Yea, but that is more of Gods goodnes, then of your deseruing.

Siuqila. I must néeds grant that, blessed be his holy name therefore. Well séeing there is no remedie, I meane to goe homeward againe: for no place that I haue traueled in, doth excell it for true preaching, plentie and peace.

Omen. I tell you, they are thrée such dishes, as they that wil not be thankefull for them, are worthie to fare worse. I thinke few people haue more and deserue lesse.

Siuqila. Indéede as you say, vnles proud apparel, haughtie hearts, daintie dinners, surfetting suppers, detestable drunkennes, solemne swearing, and other vitious liuing deserues it.

Omen. Nay, that is the next way to lose these great blessings of God: which they are not able to get againe, with al the cunning they haue.

Siuqila. They are worthie blessings indéede, if they could sée it.

Omen. If one of them were taken away, they would sée it: if two of them were taken away, they would féele it: but if all thrée wer taken away, they would lamēt it: I can tel them ý. Consider this

Siuqila. The Lord forbid it: I hope in God neuer to sée that day.

Omen. As good, vertuous, and honest Countreys as yours, haue at one time wanted some one of them: they may thinke themselues blessed, that haue thrée such treasures all at once.

Siuqila. Then what will you say to them, that lacke them all at once?

Omen. They were most vnhappie of al other I thinke but your Countreymen were neuer in that case.

Siuqila. Yes trulie, and that of late daies.

Omen. I thinke then they can neuer forget the goodnes of God: that hath sent them wealth for want, plentie for penurie, light for darkenes, quietnes for trouble, peace for warres and sollace for sorrowes. Marke this well.

Siuqila

Siuqila. No more they should, if they would praye as wel vnto God, as they prate vnto men: if they were but halfe so good Children as God is a Father: or if they did not wilfullie winke at that they should willingly see. But trulie we are made of such a maruelous moulde, that riches will not make vs remember our pouert past: yet pouertie wil make vs remember the wealth we haue had.

In pouertie we remember that we forget in wealth

Omen. Such is the nature of witlesse (not of witie) men: your going home wil be dangerous, and your getting home as doubtfull.

Siuqila. That God that guided me hether, wil, I trust, leade and protect me thither: but Sir before I goe, I beseech you thinke not much, to let me vnderstand your name, and the name of your Countrey.

Omen. I wil not greatly stick with you for that. I am called Omen, and my Countrie is called *Mauqsun*, therefore the place is not meete for you to be in, vnlesse you can liue foodlesse, (I had almost said faultlesse.)

A hard place to dwell in.

Siuqila. Well sir, I wil now take my leaue of you, fare yee wel.

Omen. Stay a litle I pray you, haue you a desire indeede to know the state of our Countrey?

Siuqila A maruelous desire, if I knew how.

Omen. I like you wel, and now for the good wil I bear you, I wil make a relation to you thereof especially as much as I can remember, or as you will aske.

Siuqila. I thanke you most hartely therefore, and if you stood in need of me as you doe not, and I as able to pleasure you as I am not, you should finde as much willingnes in me as I perceiue readines in you.

Omen. Your curteous speach doth much please me, therfore aske what you wil, & I will answere according to your demaund.

Siuqila. I need not aske you the cause of the good estate of your Countrey, for by your former talke, it semes you haue a worthy gouernour, obedient Subiets, and also good

law

lawes wel and thoroughly executed.

Omen, You saie true in the three first blessings you spake of, you may perhaps compare with vs, but in these last three we may compare with you.

Siuqila. You would not gaine so much that way as you thinke, if our subiectes were to our soueraigne: for truly we haue more orders then be well obserued, we haue verye good lawes, though euil kept, and not thoroughly executed: therefore our lawes (as Anacharsis sayth) are like to a Spiders web, which the humble Bée doth breake and rush thorough at pleasure, but the little weake and small Flies are catchte therein.

Lawes compared to a Spiders weebbe.

Omen. I knowe what you meane thereby: surely Lawes were as good vnmade as vnkept. To what purpose serueth a Mil, if it be vnoccupied and grinde no corne? to what end is a rod, if the Childe be not beaten therewith when it doth offend?

True sayings

Siuqila. To no purpose at all: and also if lawes bee euill then why are they made? if they bee good, why are they not kept. But sir I pray you, do your Bishops, Preachers, and Ministers liue godly.

Omen. yea such Bishops, Preachers, and Ministers, as we haue, you haue not commonly heard of the like.

Siuqila. Then I trust they liue according to their preaching, teaching, and vocation.

Omen. you néede not doubt that, for they are altogether of this opinion, that there is no greter reproch to Bishops, Preachers, and Ministers, then to praise that waie, that they refuse to walke in them selues. Therefore our Bishops liue so godly, our Preachers besides so vprightly, and our Ministers so modestlie, that they doe tenne times more good with their vertuous liuing, then with their godly preaching and teaching.

Marke this well.

Siuqila. I feare it is Too good to be true, which if it bée, I would to God it were so with vs: for to tell you trueth, I feare there are manye with vs that doe a greate deale more

The more pitye.

harme, with their naughtie liuing, than they doe good with their preaching and teaching.

Omen. I remember you said euen now, that you feared my wordes were Too good to be true: but I beleeue verily that these your wordes are Too euill to be false: For surely I thinke that some of that worthy function, liues as reprochfully, as they that are not of such a calling.

Siuqila. I would it were false: notwithstanding there are diuerse of them through Gods goodnesse liue so godly and vertuously, that the cruellest enemies they haue, are not able to reproue them.

Omen. It is an euill corneliele, that beares nothing but Thistles: and it is an euill garden that brings foorth nothing but weedes. But truely as you say, the euill liuing of the Preachers doth much harme.

Siuqila. I affirme your saying, for the people are more apt to followe euill deedes than good wordes.

Omen. Yea, and more apt to followe euill wordes than good deedes.

Apt to euill euery way.

Siuqila. If they be so giuen to follow both euill words and euill deedes, (howsoeuer they are tied or lincked) then what saye you to that Preacher or Minister, that saith euill and doth euill most commonly, vnlesse it be in the Pulpit or Church?

A good iudgment.

Omen. In my iudgement, the one is more meete to preache on the Pillorie, that in the Pulpit: and the other is more meete to be whipt out of the Churche, than to minister in the Church?

Siuqila. I maruell how such dare presume to enter into that place?

A good answere.

Omen. And I maruell why such are chosen, and put into that place?

Mightily said.

Siuqila. Alas, they counterfaite themselues, vntill they get in.

Omen. And when they vncounterfeite themselues a-

gaine,

gaine, why are they not thrust out?

Siuqila. I haue knowen diuers such in my Countrey, displast by godly Bishops.

Omen. And haue not some of them ben plast againe in a great liuing, in another place, some after?

Siuqila. Yes that they were, but how, and by what meanes I knowe not.

Omen. Then I beléeue I knowe. For bribes, rewardes, friends, and letters, helpes many a one into that holy and sacred function: that are méeter to be Swineheards, then spirituall Shepheards. Too true.

Siuqila. The more pitie, I would it were not so. I maruell that you haue none such with you.

Omen. If we did as you, we shoulde haue as you haue. We haue neither Bishop, Pastor nor Minister, but is long and throughlie tried before, to be of such lerning and godlinesse, and of such qualities and conuersation, as is méete for a Bishop, pastor, or Minister, according to the descriptiō of Saint Paule to Timothie.

Siuqila. Then I thinke none is admitted into that function with you, that intrude themselues into it by giftes or Simonie.

Omen. No I assure you, for if one shoulde séeme to offer himselfe, or procure by any wayes or meanes to come into that worthie charge: he should not only euer after be estéemed to be ambitious and couetous, (thinking he would haue it rather for preheminence then for preaching) but also shall lose halfe the liuing he hath, and be euer after euil thought of, vntill he did encrease in vertuous liuing, that his repentance therefore might manifestly appeare. For we are out of doubt that he that is an earnest crauer and suter for a spirituall liuing cares more for the fléese then the flocke. A good order.

Siuqila. This was and is a common practise among the Romanistes.

Omen. I praye God it be not vsed among the Protestants.

Siuqila. I feare it is vsed among some of them.

Omen. Take heede your some be not a great sort, therefore it is too manifest, that such seeke the liuing, not the office.

Marke. Siuqila. I thinke if there were nowe as small liuing ioyned to the saide offices, as was in the Apostles time, there woulde be as fewe crauers of them, as now there be many: And then we shoulde be driuen to chose fit men for the Ministerie, as they of the Ministerie chose nowe fit liuings for themselues.

Omen. Whatsoeuer they doe with you, they cannot chose them so with vs: Christ choose the Apostles, they chooseth not him, nor sued to him for office. Steuen and the rest were chosen to be Deacons, by ẏ elders, for their vertuous liuing and good conuersation: but they did not sue for it, nor made friends therefore. But Simon Magus, one of another religion (that loued gaine more then godlinesse) woulde haue come by the holy Ghost at the Apostles handes for money, as many get spiritual liuings now adayes, wherevpon it may rightly be called Simony. Therfore, if the Apostles & Deacons, came more truly to their office (being chosen and called to it orderly, than Simon Magus) which procured or called himselfe, euen so they that are orderly called and chosen nowadayes, for their ability and godly conuersation, to this worthy ministerie, may be thought to be the true Bishops & Pastors: and they that come in by money, or by anie other vnlaweful means, may rightly be called Simon Magus Disciples: for as Simon Magus thought to haue solde because he ment to buy, so the buying Pastors and Ministers nowe, because they haue bought, they meane not to giue.

Siuqila. Some haue Spirituall liuings giuen them frely, yet vse them as euil as the rest, and are rather flesers, thē fæders of their flock.

Omen. Then the fault was in the giuer, before he had iuste triall of them: but the Bishoppe in more faulte, for admitting them, before he had true knowledge of their lerning.

ning, manners, and conuersation. But if the patron that doth present, the Bishop that doth admitte, and the Parson that is presented and admitted, did deeplie consider, what a deare price Christ hath paied for our Soules, what endlesse tormentes euerie loste Soule shal suffer', the continual entertainement that such Bishoppes and Patrons shal haue in Hel at the Diuels handes, for presenting, admitting, and suffering such blinde bussardes, or careleste pastors, and the continual cheere, besides the howeling, gnawing and gnashing of teeth prepared in Hel for euerie such Parson, Pastor, or Minister, the Patron then I thinke woulde not present so quicklie, the Bishop would not admit so vnaduisedlie, nor the Parson or Vicar would not so rashlie enter into such a dangerous office, for al the earth, nor the whole treasure thereof. They would not doe so if they consider this well.

Siuqila. And haue they this consideration with you?

Omen. Yea I warrant you, for as I tolde you before, none are chosen into the Ministrie, but they are well tryed and approued, to be godlie, wel learned, of a pure & honest conuersation and vertuous liuing: and euery such Minister doeth consider, that the bloude of euerie Soule within his charge: that shall perish through his default, that is, for lacke of good teaching, or through want of reproouing, or by his euill example of liuing, shal be required at his handes. And euerie Parson or Vicar with vs doe likewise consider, that he shal aunswere for euerie Soule so perished, through the negligence of the minister by him so permitted in hys cure. And al the Bishoppes with vs are so holie, godlie, and vertuous, that they weigh and consider, that they shal answere for euerye soule that is perished within their Bishoprike, through the default of any Parson, Vicar, or Pastor there by them admitted. A good consideration of a Minister of Manqlun. A good consideratiō of the Parson of Manqlun. A good consideratiō of the Bishop of Manqlun.

Siuqila. O most happie Countrey, that hath such blessed Bishoppes, O most blessed people, that haue such precious Pastors: if al Bishoppes, Pastors, and Ministers, had such a consideration as they haue, there woulde not be such

gaping, snatching, procuring, waiting, suing, flattering, crowching writing, riding, poasting, giuing rewarding, and promising, for spiritual liuings, as now is. May they would rather flie from them, then thus to followe them. O mere madnesse to desire our destruction, to pay for our paine, and to seeke our owne sorrowe. If one might haue a Farme for the space on one and twentie yeres, without paying of anie rent all that while, vpon condition that he should be hanged at the ende of the saide yeres: might not he be counted a very noddie, that woulde paye such a fine for a Farme? truelie he might rightly be thought to be starke staring madde, and cleane out of his wits, that will sue painefullie, and labour earnestlie to haue a benefice, to liue idlelie and loytringlie all his life, to pay the fine of damnation for euer therfore after his death, in Hel fire, where there is paine without pleasure sorrowe without succour, mourning without measure, and miserie without mercie.

He is a noddie indeed that may such a fine for a Farme.

This is deepli to be considered of many that sue for Spiritual liuings.

Omen. Call you these fines, they are proper fines indeed, they may more properly be called fines, then the fines nowe daily giuē for Farmes: for they make a final end of al. A mā were better to pay a good round fine at his cōming in, then to pay such a fine at his goeing out: this is the common fine that all Idolators, vsurers, whoremōgers, harlots, baudes, swearers, drunkards, theeues, and such like wicked persons shal pay to the Diuil after their death, for occupying of their trade: he is not so hastie in taking his fines, as many Landlords are now adaies. What can a man desire more, then to occupy a thing freely during his life: the vsurers dare not for their eares lend their mony to interest vpon so long a day: for if they shoulde, the borrowers would not be so bare, nor the lenders so rich. Wel though the Diuell suffer so long, yet he wil pinch them home in their paiments at length.

Note.

Siuqila. A dolefull thing to consider these fines, a lamentable thing to remember these fines, but a most horrible thing to paye these fines. There is an ende of earthlie payments, fines, and vsuries, but the fines and vsuries to the

This is to be wel marked.

Diuell,

Diuell, shall euer be a paying, and neuer payde.

*O*men. A common saying, A day will come shall pay for all: but whē this day comes, it will pay home for all: therfore seeing the great goodnesse of God can not moue vs, the wonderfull friendship of Christ cannot procure vs, nor the straunge examples of our warning, can allure vs: yet mē thinkes euerlasting damnation with the feendes in hell fire should feare vs. Marke this well.

*O*men. Omen I doubte there are some, which either thinke there is no hell at all, or else that God is so mercifull, that hee will suffer none (bee they neuer so wicked) to come there.

Siuqila. If anye suche bee, they haue either exercised themselues verie little in the Scriptures, or else they giue very small credite to it. If they will credite Christe, (who is well worthy to bee beleeued) then they can not bee doubtfull, but that there is a Hell: for he sayeth, Whosoeuer saith thou foole, shall be in danger of hell fire: and hee sayeth againe: It is better for thee, that one of thy members perish, than all thy body should be cast into Hell: What neede I recite the words of the Prophets or Apostles, that in diuers places name Hell: If any be so incredulous, that they will not beleeue Christ, they will hardely beleeue either Prophet, Apostle, or any other. But I will promise them one thing, whosoeuer will not beleeue Christ nowe, they shall beleeue him against their willes at the last daye, at which time he will say, Goe yee wicked into euerlasting fire, prepared for you from the beginning. And then with all the might and power they haue, let them proue him a lyar, or withstande him if they can. No, no, he will bee too hard for them there: for, though the Iewes ouermatcht him here with his will: he wil ouermatch them & all his enemies there against their willes. As there is a God that will protect and defende the godly: so there is a Diuell (yea a maister Diuell) besides manye thousandes of other Diuels that will They that beleeue Christ must beleeue there is a hel. Marke.

will torment and punish the wicked. And as there is a heauen where the godly and faithfull beléeuers shall haue euerlasting ioy and pleasure: so there is a Hell, where the wicked and infidels shall haue endlesse sorrowe and paines: or else, if there were no Hell, where shoulde the Diuell, with all his vnder diuels kéepe his residence? not in Heauen I am sure, for God did thrust him out from thence for his Pride, but not to come thether againe. And though heauen be great and large, yet it cannot holde them both: and to say truth, the Diuel is such an enimie to God, that he wil not haue such an euil neighbour so nigh him.

If pleasãt discourse where the diuel shold be if ther wer no hel.

Omen. And on the earth I am sure, he shall not rowste, neither in the water, aire, nor in the firie region next vnder the globe of the Mone, neither in any of the Firmamentes aboue, that are vnder Heauen, for all these shal be consumed.

Stuqila. And if there were a Purgatorie (as I am sure there is none) though some dolts doe dreame of such a place, yet the Diuell coulde not be there, for it shoulde likewise bée consumed with the earth, for that it is placed in the Centre of the earth, as it is imagined. But if their imagined Purgatorie should be saued from destruction, I thinke the Pope (the chiefe Protector of Purgatorie) woulde not suffer the great Diuell, with such a rable of other Diuelles, to take possession there: which hath bene one of the richest Manors that euer he had. Nor it coulde not well stand with his Holinesse, (though the Diuell weare his great friend) to displace the sély soules that haue paied rente for it afore hand: especiallye such of them as he hath pardoned manie yeares after the day of Iudgement: for though the date of some of their pardons are out alreadie, yet manie of them will not be expired of a great while after. Now sir, if any of them are such as are appointed to go to Heauen, they wil tarry there no longer (if they be wise.) And they that are appointed to be damned, they wil not goe from thence with a good wil. And further, the Pope should doe them much wrong, if they should

If there were a purgatorie yet the Diuel could not remaine there.

The Pope would keepe the diuel frõ possession of Purgatorie.

Marke these whole discourse of purgatorie, & the poore soules that are in it.

shoulde be put out of their place of Priuiledge before their lease is expired. And many haue this opinion of the Popes good grace, that he will doe neuer a liuing man wrong: then it is to be thought (if he be of that power as he is taken to be) he wil defend the poore Soules in Purgatorie in their right, whereby it behoueth him to withstand God, that he doe not consume it at the last day, when all the rest shall be destroyed with fire. And thus the Pope must nedes keepe the poore Soules in peaceable quiet possession, in despight of the Diuel, and all that take his part.

A question to be asked.

Omen. But what if the Diuell through his great might and power, should (by force) get possession of Purgatorie: how then?

How the Diuell might be put out of Purgatorie.

Siuqila. The best thing that the Pope can do, is to curse him out againe, with Bell, Booke, and Candle.

Omen. Yea, but that will not serue, nor yet feare the Diuel, as it hath done many a fond fole one the earth.

Siuqila. Then the poore soules are like to goe to wracke.

Omen. Yea & al ỏ mony is lost that they paid to ỏ Pope.

Siuqila. Yea truely, if that be lost that doth them no good, nay rather continual harme, for the Pope and his darlings for the grædines of money, bringeth the simple people into such a foles Paradise, that he will saue them: which is the occasion of their damnation, by beleeuing and trusting to him.

Omen. Wo be to them that doe sel and are sold to the diuel for money, they wil wish that they had not bene borne.

Siuqila. And therefore if the Diuel should get the possession of Purgatorie, then the miserable Soules were as good to be in Hel with the Diuel, as the Diuel to be in Purgatorie with them. Nowe, considring the Diuell cannot dwell in Heauen, neither in Earth, Water, nor in the fierie Region, nor in Purgatorie, (if there weare any such) then surely he must nedes of force dwel in Hell, for there is no other place for him to be in, vnlesse he be no where.

Omen. Nay, he shal not dwel there I can tel him that.

Siuqila. Therefore if there bé any such that saye, there

is no Hel: Corax, Dathon and Abyron (if they were here) would tel thē there is a Hel. If Nadab & Abihu were here they would say that they lie. If Iudas one of Christes Apostles, did heare them say so, he would reproue them to their face. If Dines that rich glutton were with them, he would affirm that there is Hel, not by hear say, but by proofe. Therefore such were best to beleeue there is a Hell, least hereafter they feele there is a Hel. But suppose ther were no Hel, and one beleeued there were one, could he haue any harme thereby? no truly. Nay if there be one, and he think there is none thereby he might reape much harme, for thinking one being none, would make him shunne euill, but in thinking none being one, would hinder him to doe well. Thus no harme (but much good) by beleeuing there were a Hel, and be none: but much harme & no good, by thinking there were no Hell, and yet one. But the children of God will not shunne sinne for feare of Hell, but for feare of displeasing their God and most louing heauenly father: for the louing sonne will shun euil, rather to auoid his fathers displeasure, then punishmēt. For the childe that shuns euill for feare of beating, the same is obedient in hope to haue something. But our heauenlie Father hath so created vs, our Sauiour Christ hath so louinglie raunsomed vs, and the holy Ghost doth so guide and instruct vs (besides the wonderfull benefites ỳ he dayly doth giue vs (that our very duety is to loue him, obey him, & keep his commaundementes with all our power and endeuour: though there were neither Heauen to reward vs, nor Hell for to punish vs. Well, we haue bene so busie with Heauen and Hell, that we haue almost forgotten the earth. I praye you sir, is there any alteration in the peoples maners and liuing of your Country, since the preaching of the Gospel?

These can witnesse that there is a hel.

God counsel.

Marke this saying.

Gods childrē shun sinne not for feare of hel

Meete to be marked.

Consider this saying.

Omen. Alteration (quoth you) tutte it is wonderfull, for at the first preaching thereof, the men came to the Sermons like Maskers, and the women like Players. Whereat the Preacher was so amazed, that he was ready to go out of the Pulpit, for he thought verily (seeing them in that order) that

Note here.

there

there would haue bin either a play, a mummery, or a Maygame: But when he vnderstood certainly, that they came to heare the Sermon, he framed his speche in such order vnto them, sometimes with mild and gentle exhortations with the sweet promises of God for doing wel, bringing Christ for an exãple for thẽ to follow, saying: Though he was the sonne of God & equall to God the father in respect of his godhead, yet he became poore, humble, meek, gentle, merciful, & charitable and went daily in simple & poore attire, & finally died to make vs liue. And therefore whosoeuer loues Christ, who would haue him their Sauiour, who thinkes they shall stand in nẽd of Christ, & who would haue him their friend at the last day, let them follow him in humilitie, loue, mercie, modestie, and patience, & going soberly & decently attired: And sometimes he thundreth forth Gods threatnings & vengeãce of eternal damnation in hel fire, to such as did continue in pride, couetousnesse, enuy, hatred, vnmercifulnesse, vncleannesse, filthinesse, drunkennesse, idlenesse, & in other sinnes and vices, that they were wonderfully altred immediatly after the sermon. For some went weeping away, lamenting & repenting their sinnes: some did hold vp their hands, & looked vp to Heauen, desiring God to send them his spirit to guide them in a new kind of life. And some seeing their fond & gawdie going, dyd hold down their heads, (being maruelously ashamed thereof) the sequele whereof shewed, that it was not fained: for, ỹ next time they came to the Churche or Sermon, there was such a marueious change, that the preacher thankes God & wept for ioy: for the richer sort did cast off their too sumptuous, costly, gawdy, & gazing attire, & came in such modest & decent apparell, as was rather vnder than aboue their degrée: & they ript their costly & gawdy garmentes, & solde the same to such as would buy it for other necessarie vses, ỹ many whereof they distributed amõg the poore. And the inferior sort that were not able to buy newe garments, altered their old into a decent fashion according to their degrée: so that there was neuer such a chãge in such a short time, Iuclæus.

A good preacher.

A maruelous alteration at the first hearing of Gods worde.

Too good to be followed.

In other change but not i. good.

Siuqila. Such a change God sende vs, I feare it will neuer come, it hath bin so long a comming. I haue seen great changes with vs betweene one Sermon and another in one place: for where the preacher perswaded them gently, and cried out against them vehemently for their proude, sumptuous, and gaudie attire: yea, and in such sort, that it would haue made the very infidels to haue relented: truely at the next Sermon after, they were more costly, proudly, & more gawdely attired, with more newer and fonder fashions than before: And was not this a change as well as yours?

Omen. But not so good as ours.

Siuqila. Surely, yours was a wonderfull good change.

Note. I feare it is Too good to be true.

Omen. And truely yours is a marueilous euill change, and I thinke it is Too euill to be false.

Siuqila. The more euill it is, the more néed to bee false, and the more good, the more need to be true. Well, though commonly there is such excesse of apparell, such gawdie going, and such pecockly & new fashions euery day: (for al the preaching and teaching) yet your alteration taketh place in some of our people.

Marke. Omen. It is an euill soile that breeds nothing but sin: It is an euil winter that hath neuer a faire day: and that is a mad kinde of people that are al giuē to pride. Surely, such braue attire, & such shifting fashions, must néeds aske great cost, & great cost wil quickly consume. So that I beleeue by these your sayings, many thereby are brought into such a cōsumption, that they are houseleſſe and landleſſe, their purses penileſſe, and they at length meateleſſe, & then they néede not feare to faint in their furres, nor to be sicke of surfetings: & one good turne they shall haue besides, they shal not be troubles with taxes and subsedies, nor with paying of house rent: and some of them besides may boldly bragge, that they haue spent as much in one yeere, as their fathers got in twenty.

A poore brag. Siuqila. They that can make these brags, may be bolde to beg their bread: surely, if there were no preaching at all,

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me thinkes reason should rule them, their owne wits should will them, and the want of wasters might warne them, from being so prodigall and spending so vainely.

Omen. What wil you say to them that are so bewitcht: for vnlesse they were so, they would neuer doe so. A marueilous thing that they will pay so deare for Gods displeasure, to spend so much to seeke their owne sorrow, & to go a while gaye, to begge euer after. But truely if they knew the price of Gods displeasure they would rather go naked than weare such attire, and though they thinke that they shall be disdained and mocked if they do not goe according to the fashion, yet many do mocke them because they goe so out of fashion.

A marueilous thing in deed.

Note this.

Siuqila. What more fondnesse than to bestowe money to bee mocked? certainely if the auntient Fathers that liued vertuously, that went decently, and fared temperatly, were aliue at this present, they wold maruel at the going of many. Truly our father Adam, which was Lord of ỹ whole earth, had but a leather Pelte to couer his nakednesse, and to kæpe him from the cold, and God thought it good inough for him, else he would haue giuen him a better to weare: and he was well pleased withall. But nowe many that haue scante a village of their owne, yea, and a great deale lesse than that, doe so vaunte themselues in their veluets, and so sway in their silkes, that one would take them (vnlesse they knewe them) to be rather superious than subiects. And wher as one of the causes why Adam did weare his garmentes, was to hyde or couer his vndecent partes: they haue turned the vse of their garments quite an other way, and weares them for playne pride. So that they are proude of that that should make thē ashamed. Who would be proude of the sheete he weares in doing his penance?

Marke here.

Marke.

Omen. None but fooles I thinke, vnlesse he be proude for the offence he committed. For his offence is the cause why he doth weare the sheete. So that the sheete should rather put him in minde of his offence which made him weare the sheete, than to be proude of the sheete.

It were good reason so

Siuqila. Euen so the wearing of our garments should rather make vs remember our imperfections, our vndecent parts, and our vilenesse, the rather to allure vs from pride, than thereby to be proud.

It is strange indeed.

Omen. You haue spoken the truth with much reason. It is strange, that that should puffe vp our hearts, that should plucke downe our hearts.

Siuqila. I pray you doe your people kéepe one fashion and order in their apparell.

Omen. What else, for if any with vs happe to change the fashion of his apparel, & goe otherwise than the auncient custome of our Countrey doth allowe: he shall not onely bée pointed at, and mocked therefore, but also noted of such inconstancie, that he shall neuer after be called into any office or place of credite. And furthermore, he shall lose halfe his goods which shalbe distributed for the releefe of the poore, for that he séemed to disdaine the fashion of his forefathers. It séemes by your former talke, that either you haue no such lawe, or it is not so kept.

So many fancies, so many fashions.

Siuqila. No truely, we haue no such order, for so many fancies, so many fashions with vs. Or euer one garment is worne, an other newe fashion is come in.

Omen. That must nédes be a great trouble to Taylors.

Siuqila. It cannot chose, but that they make them pay for their pleasure. Surely I muse, séeing there is so much crying out against it by the Preachers, that they are so new fangled and so fantasticall.

Omen. It séemes they meane not to follow Christes example therein, who did weare as simple and as plaine a fashioned garment, especially of one of his degrée, as euer was worne. And yet he was as able to haue had as many newe fashions, and costly sutes of apparell (if he had lusted) as the best of them all.

Siuqila. Well, séeing the King of all Kings was content

tent to goe so baselie, and in one fashioned garment: then why should we that are earth, ashes and dust, pricke vp our selues so Peacockly, weare our garments so gaudely, & tent so costlie and changinglie: I feare, it is so Lucifer like, that without wee chaunge our copie, (and that with spæde) wee shall rather fall with Lucifer into Hell, then mounte into Heauen with Christe. All Gods creatures from the beginning doe kæpe their order and fashion, wherein God created them (but onely man, for whome GOD made them all) whoe though he is the most reasonable creature on earth of all other: whoe though he hath the moste occasion to kæpe good order of all other, and for whome though GOD hath done more, then for all other: yet he is the most out of order of all other. Consider the sensitive Creatures inferiour to manne, which are Beastes, Birds, Fishes, wormes, Flies, and all other such like, and you shall not see one of them, but are of the selfe same fashion, order, and qualities, as they were aboue fiue thousand yeares since, when God first created them. Yea and all well contente therewith, and looke for no newe fashion. Marke the vegetable creatures, whether they kæpe not their olde fashion still or no? hath not the Primerose, the Cowslop, the Deasie, the Marigolde, the Rosemarie, the Lillie, the Apple tree, the Walnut tree, and all other Hearbes, Weedes, trees, and plantes, the like flowers, leaues: stalkes, rootes, fruite, colour, smell, taste, vertue, and qualities, that they had the last yeare? and haue alwaies had since their first creation? consider the Mineral creatures, as stones, sulpher, allum, and golde, siluer, leade, tinne, and the other mettals, whether they doe not retaine still their olde forme and fashion that they haue euer had or no? so that euery one may knowe them by their old fashiõ that sees them: & yet man ỳ God hath made lord and ruler of al these things, ỳ kæpe their old order and fashion (that should kæpe himselfe & al things in order) doeth so disorder and vnfashion himselfe, that you will not take him that was laste Yeare, to be himselfe this Yeare: neither

Marke this well.

Hearbes and trees do keep their olde fashion.

Neither in apparell, countenaunce, behauiour, gesture, nor perhaps in qualities nor maners, and no maruel though we doe not knowe them to be themselues, for I feare they themselues doe not knowe themselues.

Omen. Truely I neuer heard of more preaching and lesse following then is there by your sayings, but if they woulde doe as we doe, they would bring forth better fruits then they doe.

Note this.

Siuqila. How is that I pray you?

Omen. We doe not come so rashly to heare the worde of God. For we make a ful accomt that when the preacher doth speake: that then God himselfe doth talke vnto vs: And who wil not goe willingly and reuerentlie to heare God speake, to auoid our damnation?

Marke this

Siuqila. Oftrueth none vnlesse they be mad, for what if a worldlie Prince shoulde determine to goe into a Cittie or Country, al the inhabitants whereof were rebels and traitors, and would with his owne mouth not onely tel them that he did freely pardon them of their rebellion and treason, but also would giue to euery one of them his house, or Farme to dwel in during their liues without paying of any rent, taxes subsidies, or any other charges: would they not with greate gladnesse, detentuesse, reioyceing and willingnes come thither, and most reuerently heare that good King speake?

worthie the noting.

Omen. Or else they were worthy to haue a rebels reward that is a rope.

Siuqila. Then they are worthie to be hanged eternally in Hel, that wil not moste gladly, willingly, ioyfully, decentlie, soberly, and most reuerently come to heare the eternall God the King of heauen himselfe speake, who doth pronounce not onelie vnto vs his free and generall pardon in forgiuing and saueing vs by the deathe of his owne onelie Sonne Iesus Christe from euerlasting damnation in Hell fyre, (which wee iustlie haue deserued by our detestable deedes) but also promiseth vs to dwell with him for euer in Heauen in his owne Kingdome, in such concimiall ioy, pleasure, peace, happi-

happinesse, quietnesse and reste, as none with penne can describe, with tongue can tel, nor with heart can thinke (so that we will followe and obey his word) which to heare, marke, remember, and observe, it stands vs vpon. Marke this.

Omen. You haue spoken most truly and reasonably. For if we doe willinglie and reuerentlie heare an earthlie Prince speake for our short and vaine profit: how much more ought we with great ioy, desire, and most humble reuerence, heare God speake vnto vs for our endlesse profit, ioy, pleasure, and felicitie? Therefore (as I saide before) we make so full accõpt to heare God speake (for if we heare his word, we heare him: for God is the word) that before we heare the Sermon, we fall moste humblie and reuerentlie down vpon our knees, & do pray most hartely to God, that he of his merciful goodnesse will so soften our heartes, that his holy worde may take deepe root therein, that he wil encrease our memorie that we may carrie away the good lessons that we shall heare therein, and that his holy spirit may aide vs, guide vs, moue vs and procure vs to bring foorth the fruites of the Gospell, which shall be taught vnto vs therein.

Siuqila. Oh it is that godly and feruent prayer that worketh this worthie effect.

Omen. Yea, and at the end of euerie Sermon we pray in such order likewise, and in our priuate houses, we cease not to frequent the same.

Siuqila. Yea, that is the way for such a seede to growe. For what is it to sowe Seede vpon the grasse or greene swarde vnploughed or vndigged: euen so what is it to sowe suche a holy seede in harde and vnprepared heartes: it is for lacke of this godlie prayer that preaching so little preuailes. This is to be considered.

Omen. It is possible that many of your Sermon hearers, doe mistake the Preacher when he willes them to pray,

Siuqila. Wherein doe you thinke?

Omen. Perhappes they take Play in steade of Pray: it

is but the mistaking of one letter.

That is very true. Siuqila. I knowe not whether they take it so, but I think they make it so. For many goes from the Sermõ to dinner, and from dinner to play.

Omen. And why not from the Sermon to supper, and supper to play? It woulde greeue them to be halfe so long a praying, as they are in playing.

Marke well. Siuqila. A strange thing to be wondred at, and againste all reason, that many doe playe without wearinesse, seauen or eight howers together, perhappes a whole night, to displease God and lose: but to pray a quarter of an hour, woulde tyer them to please God and win. For want of this

Too true. prayer, the proude goes as proud or prouder from the Sermon as before, as is seene by their stoutnesse, gesture, and haughtinesse: and the rich couetous, as greedie or greedier then before. For though they are worth a thousande pound, their eares are so deafe, their heartes so harde, and theyre purse so shutte, that one poore pennie cannot get out to succour the poore.

Omen. Wel, I feare God will keepe his mercie from the

Marke. rich that keepes their money from the poore: and then they are in a good case.

Siuqila. Dives would giue all the worlde if he had it, to be out of Hell, and rather then they will part with a pennie, they will goe to hell. Iudas did more for money, then money will or can doe for him: for money hath brought him to Hel, but money cannot bring him out of Hell. Therefore, woe be to that money that makes them be so madde, to lose the presence of God, for the company of the Diuell.

Omen. Truelie you would wonder to see how the people vnto vs of thẽselues, immediately after the preaching is ended do come flocking & thronging one another to the preacher, to whome (being a man of such godlines, conscience and credit) they most willinglie, freely, & liberally doe deliuer money according to their abilitie for him to distribute to ỹ poore, as he shall thinke their necessitie shal require: and you wil not be-

leeue

lieue how they prease to bee one afore another: and it is no small summe that is thus giuen at one Sermon.

Siuqila. Doe they thus at euery Sermon, & throughout all your Countrey.

Omen. Yea truly.

Siuqila. I neuer heard of the like. I haue séne many godly collections at the end of Sermons: but they haue bene perswaded and moued thereto by the Preacher for some one priuate person or purpose. But so commonly, vniuersally, willingly, liberally and so earnestly, I neuer sawe any. In déde there is a great sort with vs, that goe hastily, and willingly, and throng one another, striuing who shall pay first.

Omen. Wherefore? to relieue the poore?

Siuqila. Nay, skant to so good an vse.

Omen. Whereto then?

Siuqila. Forsooth to sée Bearbaitings, Bulbaytings, Players, Iauters, and Tumblers, the most part of which people, I thinke, are such as seldome heares sermons. Therfore the lesse maruell, though they spende the time vainely, and consume their money fondely. But the riche Sermon hearers, before mentioned, which loue goods more then goodnesse, and money more than mercy, I wonder at them, for though their grædinesse will not suffer them to giue one grote, nay nor any thing at all to their naked & nédy neighbour, neither the plaint of the poore can make them take pitie, to giue one peny: yet the same perhaps within a while after will not sticke to spende halfe a crowne or ten groates at the least, at the Tauerne, on their feyned friend (perhaps priuie foe:) yea and will not sticke at a dinner or supper, to spende in great chére and superfluous fare, for clawbacks, flatterers, & Sicophants, thirtie or fortie shillings (I wil not say foure or fiue pounds) without any remorse, grudge of conscience, or any care or remembraunce of the poore, who they sawe that day like to perish, the fourth part of which superfluous dinner or supper would haue succoured a score of them well a seuenight.

The harde harted and riche Sermō hearers.

Omen. They are *Dives* diligent Disciples, therfore the Diuell will bid them with Dives to dinner.

They were better suppe with God thē dine with Dives.

Siuqila. A dolefull dinner will that bee, where in stede of fine fare, they shall bee fed with furious flames of euerlasting fire. Is it not a wonder to sée howe couetous and niggardly they are in sparing a penny or a groate, that might helpe them to Heauen: and how prodigall and liberall they are in spending a pound, to bring them to Hell?

I wonder in deede.

Omen. Our riche men are so charitable, and so pitifull to the poore, that if they sée any poore, blinde, lame, soare or naked in the streetes: (as seldome there is any such) they do not onely to call them home with them, and giue them foode and rayment, but also will gette Chirurgians to helpe, and pay them for healing of them. And they will not goe to dinner or supper, before they themselues haue called their most poorest neighboures to dine or suppe with them: and when they depart, they will giue money to some of them, clothes to othersome, and foode to other some, as their necessitie doth require.

Siuqila. But they sitte at their doores, and happy they may do so.

Omen. Nay they are sette at their owne table: yea, and that aboue themselues. For they are assured by Christes owne words, whatsoeuer they giue to the poore, that giue they to Christ. And seeing they sée Christ, they thinke that Christ is worthy to sit aboue them.

Siuqila. Oh blessed people that are of that beleefe, for their beleefe therein is most true. The poore with vs, would thinke themselues most happie, if they might haue a messe of potage, or the scraps that come from the rich mens tables, two or three howres after they begin their dinner or supper, and to haue the same giuen them at their doore. But many of the said rich greedy guttes, caring for nothing, but for the filling and filling their owne backe and bellie, cannot be content to goe by their poore pitiful brethren and giue them nothing, but they will most vncharitably, and vnchri-

The wicked and cruell vsing of the poore.

stianly

ſtianly rebuke them, chide them, rattle thē, yea, and threat them, that the poore being checkt of them that ſhoulde chearish them, are almoſt driuen to diſpaire.

Omen. Well, they ſhall ſtand more in need of Chriſt at the laſt daye, than the poore ſtands in neede of them at this day. And then if Chriſt ſhoulde rebuke them, chide them, or threate them, it will be wrong with them: for nowe, though they will not relieue or help the poore, yet there be other that can and will: but then, if Chriſt will not helpe or relieue them, there is none other that can nor will, except the Diuell can helpe them, whom they finde ready and at hande to doe for them as he hath done for Dives and Iudas, whoſe friendſhippe when they once feele, they will be ſorie (but too late) that they refuſed the fauoure of Chriſt for the friendſhippe of the Diuell.

Marke this well.

As good be without his helpe.

Omen. Well, the riche with vs haue a greater reſpect to the fauour of Chriſt belike, than ẏ riche with you haue: for al is too little we thinke, that we giue to the poore, for Chriſts ſake: though they thinke all is too little that they ſpende on them ſelues, for the Diuels ſake.

Siuqila. In deede they haue a godly reſpect if they doe ſo: for, if they giue all to the poore for Chriſts ſake, and leaue themſelues nothing, can all the money they haue ſpente on themſelues? can all the goods they haue giuen to their children? can all the Fines they haue paide for Farmes? can the preſents they haue giuen to great menne? can all the money they lay out for Marchandiſe? can all the mony they lende to Vſurie? or can all the money they ſpend on feaſting their friends, bring the like gaine? no I warrant them. For they ſhall haue no recompence nor gaine for that they ſpend on thē ſelues, vnleſſe for that they ſpende voluptuouſly, vicieuſly, exceſſiuely, and vainely, which the Diuell will reward them for in Hell. And as for that they giue to their children, they may happe haue a thanke, and peraduenture be ſuffred to beg if they chaunce to ſtand in neede. And for their fines, they haue an earthly Farme for a fewe yeeres, and per-

No money layde out can bring ſuch a gaine, as that which is giuē to the poore for Chriſtes ſake.

haps thrust out ere the yéres be halfe ended: and for their presents to great men, thy may happely haue some thing, and giue thée giftes ere they get one rewarde: and though they obteine the thing they require, yet it can bée no better than an earthly gift, that is got painefully, kept carefully, and lost sodainely: And what is gained by the money layde out for Marchandise? is not the shippe and all merchandise lost sometimes? is it not solde sometimes to such as neuer pay therefore? is not much therof somtimes cõsumed by vnthrifty seruants? nay, is not ỳ Marchants throate somtimes cut for the mony he tooke therfore? And though none of these things chaunce, the greatest gaine that the Marchaunt can haue, is to be riche, builde faire houses, fare finely, and goe trimly, which, if he vse vngodly, and bestowe vncharitably, he shall gaine thereby hell fire eternally: and what will be the gaine they shall haue for their mony lent to vsurie? For soth they shall not dwel in ỳ Lords Tabernacle: where then? truly in Hell: for they that shall not dwell in Heauen, of force their habitation must nédes be in Hell, where they shall pay a greater vsurie to the diuel, than they receiued for the loane of their mony. And for the feasting of their friends, they shall haue faire words, double thankes, an other feast for it, and counterfayte countenances, and if they chaunce to come to pouertie or to decay, they wil recompence them with a frowning face, a loftie looke, and a disdainfull spéeche: and they may bée as bolde to begge a péece of bread at their doore, as they were bolde to sitte at their table and fare of the beste: but for that they giue to the poore for Christs sake, they giue the same to Christ, & can that be lost they giue vnto Christ? no truly, for he will not only succour them, defende them, and fede them in this world therefore, but also will giue them the kingdome of heauen to dwell in for euer. And thus for giuing Christ a litle worldly trash that he giues vs before, hée giues vs the great kingdom of Heauen, farre passing all the kingdomes of the world.

Omen. Spende what they will, lende what they will, and

and giue what they wil, all is but lost in comparison of that that is laide onte one this sorte to the Poore for Christes sake.

Siuqila. Therefore what wicked Wretches are they that are such niggardes to Christe, that is so liberall to them? Howe woulde that man be praysed, esteemed, and loued, that shoulde giue that poore man a hundreth pounds a yeare, that lendes willinglie for his loue one pennie out of a groate which he before gaue him? then howe muche more shoulde we esteeme, honour, loue, and obey Christe, and thinke all too litle that we doe or can doe for Christe, which doeth not onelie giue vs heere all the worldlie ritches wee haue, but will giue vs the kingdome of Heauen, if we bestowe on the poore for his sake parte of this vaine worldlie goods which he before hath giuen vs? What if God should keepe the Sunne that it should not heate the earth: the raine that it shoulde moisten the earth: and should stay the grasse from growing, the corne from encreasing, the trees from bearing fruite, and the Fish, Birdes, and Beastes from breeding: What riches should the welthiest and proudest of of vs all haue: what foode shoulde we feede on: where should wee haue garmentes that make vs so gay: Howe longe coulde we liue: then (this well considered) they are farre vnworthie to haue either foode or raiment, or any other things in this worlde at Gods hande (much lesse in the worlde to come,) that will giue parte of that to the poore, for hys sake that hath giuen all before.

They are wicked wretches indeede.

Such a one is worthy to be praised and loued.

Marke them that are more worthy of loue & praise.

Omen. There is one worthye sentence that Christe spake that is muche considered, and greatlye followed of vs.

Siuqila. What is that I pray you?

Omen. Whatsoeuer you would that men should doe to you, euen so doe yee to them: This sentence is painted on the poastes of houses: and there is such a straighte Lawe with vs, for the doeing according to this saying, that if they followe it not for the loue of Christe, they dare

Wonder this.

dare not breake it for feare of the penaltie that belongeth to it.

Siuqila. How is that?

Omen. Forsooth as they doe, they shall be done vnto: for there was with vs a verie rich man that came by a poore naked lame soule that lay in the colde, who though he lamentablie and pitifullie cried out of the saide rich man, for to haue some relieke or succour, he did not only chide and rate at him for asking some almes of him, but also went away, and gaue him nothing at all, whereof, when the Ruler of the Cittie there heard, he sent for the saide churlish rich man, and asked him what the Sentence of Christe was, that was commaunded so straightlie to be kepte amongst them: and the saide rich man saide, Whatsoeuer you woulde that men should doe to you, euen so doe ye to them: then the saide Ruler of the Cittie commaunded that he shoulde put off his clothes, and the he was compelled to sit in such poore, thinne and beggarly raggs, as the poore man did, in the open streat, a whole day together, and none could be suffered to giue him all that while, either meate, drinke or clothes, or anye other thinge to succour him: and at nighte he was brought before the saide Ruler againe: when, he asked him, whether he had done to the poore man, as he would be done to himselfe, and he answered no: and then the Ruler said to him, as you like this your selfe, doe so to other. And then all the rich mans clothes that he did weare at that time, was giuen by the Ruler to the saide poore man. Which worthie example did so much good, that what for the loue of God, and what for feare of the lawe, the poore euer since with vs haue bin meruelouslie wel succoured and relæued.

A couetous man wel serued.

Siuqila. Truely me thinkes it is Too good to be true: but if it were true, he was as wel serued as he had deserued. Oh if two or three of our rich, ful, & fat cormorants that are so pitileſſe, disdainfull, and vncharitable, to poore, hungrie, naked and nedy, were vsed in such sort, so many would not goe so stoutly, proudlie, and carelesslie by the poore without

giuing

giuing thē ſomething, as they doe, if they ſhould be done to as they do to other, they would quickly ceaſe frō doing that they doe: they would doe more for feare of one daies hunger or colde on the earth, then for feare of an euerlaſting hunger and burning in Hell. Well, happie are the poore that take their hunger patiently. But I pray you take the poore (with you) their pouertie patiently, or not?

Omen. The patience of the pouertie with vs palleth, for they are ſo well inſtructed in the ſcriptures, that they knowe The poore in ſpirit are ſo bleſſed, that theirs is the Kingdome of Heauen, not the worldly pouertie makes thē bleſſed, vnles they be withal humble, meeke, gētle, patiēt, louing faithfull, and godly. And they think themſelues in this caſe, more richer in their great and extreame pouertie, then the richeſt king on the earth: for poore Lazarus that is in Abrahams boſome is ſuch a pleaſant patterne, and the rich glutto ſo fearefull an example vnto them, that the poorer they are, the more ioyfull they are, and the richer they waxe, the more ſorrowefull they are: knowing that riches are Snares to plucke them from God, and Pouertie is a meane to helpe them to Chriſte. It is as hard to find with vs a murmuring impatient, or vngodly poore man, as it is eaſie to finde with you a proud, churliſh, and vncharitable rich man.

The patience of the pouertie in Mauqſū.

Siuqila. Then belike all the impatience, and wickednes is in your poore women.

Omen. As the humilitie and charity is in your rich women. What I ſaide of our poore men, I meant the ſame of our poore women.

Siuqila. Surely I neuer hard of ſuch a Countrie as yours before this day, for of all other people with vs, the poore is the moſt out of fraime, eſpecially the beggars, for they ſeldome or neuer come to the church, neither heare the word of God: whereby they are giuen to ſuch idlenes, drunkenneſſe, fighting, brauling, ſwearing, curſing, and moſt vngodlie liuing, that it greeues me to conſider their eſtate.

The poore moſt out of fraime.

Omen. What, haue you no lawes to bridle them.

Siuqila. Yes, the vile Rogues are burned thorough the eares, and if they be take after a rogueing, they are hanged.

Omen. Then you are sure that they will roague no more. They that may and can worke, and will not, it is meete they should be punished: but they that would worke, and cannot haue it, they are worthy to be fauoured. Therefore, as due correction ought to be for ỹ one, so prouision for worke ought to be for the other.

Marke this

Siuqila. we haue good Statutes ordained for them both: but if ỹ Statute for ỹ said prouiſiõ were as wel prosecuted, as the Statute for punishing of Rogues in some places is executed, then godlie exercise should be more vsed: Idlenesse the roote of all euill, would soone be banished: the poore & needy the better thearished: the rich and wealthie a great deale lesse charged: and fewer Rogues and Vagabonds whipt or punished: the Countrie and Commons greatly enriched: and God therewithall very wel pleased.

Omen. I perceiue you haue many good lawes, and euill kept: but we haue but few, and very wel kept. I thinke God doth plague your wicked poore, with churlish and vncharitable rich: for, if your poore were as godly as ours, God would make the rich as mercifull as ours.

A greedy part of a poore mã

Siuqila. Surely I haue seene a godly disposed man with vs giue twelue pence equally among four, and deliuered it to one, bidding him, that ỹ other three should haue their parts in it: who after the giuer was gone, the vnthankfull wretch kept all to himselfe, and would giue the rest neuer a whitte: which couetousnesse, enuie and spight of the poore, maketh other fare the worse.

Omen. Yea, at their hands that would faine make an excuse to spare their purse: but the godly will not consider the maners, but the neede of the poore. It were a wonder for you to see the marueilous desire that our people haue to help or to releeue the poore: for, if it be once noised or bruted that one is in great necessitie, or fallen into pouertie with vs immediately as soone as they heare of it, such a company will

goe

goe thither, some one on horsebacke, and some on foote, as though it were to a Faire, and well are they that cannot only come thither with the formost, but also that can giue the most money to relieue him withall.

Siuqila. There are some with vs, that make great haste, and runne a pace when men are sodainely decayed or empouerished, but not to such purpose as they run with you.

Omen. Howe then I pray you?

Siuqila. Forsoth, as soone as any sodainely decaied or empouerished, they, to whom they owe money, or are endebted, will make haste, or runne apace, to seaze the reste of their goods, or to arrest their body, and to cast him in prison.

Omen. Oh what villainous wretches are these, that is, as though one were wounded and another to come after and kill him out right. O mercilesse misers, howe can they looke for mercie at Gods hande when they shall stande in neede, that doe shewe such extremitie to their brethren when they do stand in neede? Would they be content to be imprisoned, when they stand in neede to be pitied? or would they be contented to be whipped, when they haue bene scourged before?

Siuqila. I knew one that was empouerished both by the losse of the Sea, and by suretishippe, yet notwithstanding, he was cast into prison of his cruell creditours, who hauing not sufficient left to satisfie them, offered to giue them all that he hadde, and to leaue himselfe nothing in the worlde but the simple clothes he went in, (which were not worth the value of a noble) & yet these mercilesse wretches would not release him out of prison, but kept him there, saying, they would make Dice of his bones, if they hadde nothing elle. I beleeue these will bee beare Dice when they dwell with the Diuell. I perceiue they hadde rather be cruell for the fiendes fauour, than to be mercifull to haue the grace of God. But by that time they haue line as long in hell, as Dives hath done, they wil thinke then haue gotten final gaines for the cruelties they haue done. O wicked wretches, howe were they bewicht, by keeping him in prison? he should bee

powre, whereby they were neuer like to haue their owne, and by letting him at libertie, hee might be the richer, whereby they might obtaine their owne: and furthermore, if he should die in prison, his death did not only discharge his debt, whereby they could neuer recouer any thing, though he were worth a thousand pound, but also God would so reuenge his cruell death on them (vnlesse most heartily they repented the same from the bottom of their heartes) that they should haue lyen in an euerlasting prison, in the flames of infernall fyre, and intollerable torments of Hell for euer, which is an other maner of imprisonmente, than they did or could prepare for him.

Omen. Well, your cormorants shall neuer get so much good by their crueltie, as we shall doe by our Charitie. As I tolde you before, all our whole Countrey is giuen to bee marueilous mercifull, and to bee altogether charitable: for they are of this beleefe: that Christ, for whose sake they help their poore brother, will not only blesse the rest of their goods the better, and prosper their trade and doeings, whereby they shall be ten times richer in this worlde: but also that he will rewarde them after their death with the kingdome of heauen.

Siuqila. O happy people that haue this beleefe, and oh blessed Country that loues Christ so wel: yet I thinke if our greedy gatherers did beleeue, that Christ would sende them ten times as much as they should bestowe on the poore, they would go as thickly, runne as quickly, and giue as liberally to the poore, as your countreymen do, for their harts: but yet by ye way, more for the greedinesse of the gain, than for ye loue of Christ: and more for the encrease of their good, than for the kingdome of heauen. But another thing I haue to aske you: are the wiues obedient to their husbands with you?

Marke this well.

Omen. There are no wiues on the earth more obedient to their husbands than ours be.

Siuqila. Then I beleeue they haue louing and carefull husbands.

Omen.

Omen. What else? For they wil go without themselues rather than their wiues should lacke. And you shall not finde in all our Countrey one, but that is so carefull for his wife and familie, that hee thinkes no trauayle too much that hee takes for the maintening of them. The wiues of Mauqum are most obedient to their husbands.

Siuqila. His wife doeth her diligence likewise, doeth she not?

Omen. Be assured of that, for she is as great a sauer as he is a getter. And shee sees that her seruants loyter not, but labour: and the least child she hath, as soone as it is able to doe any thing, shall not be suffered to bee idle. And euery of them shall be put to that whereto they are most apt: not one of them, but as soone as they can speake, they are taught to say the Lords prayer, and the Christian profession. Their children well brought vp.

Siuqila. And is this generallye vsed throughe your whole Countrey?

Omen. Yea in deede is it.

Siuqila. Some with vs, whose parentes feare God, are brought vp in the same order (thankes be to God. But truely the most of our youth, especially the poorer sort are so tiolingly, fondly, wantonly, and idlely brought vp, that it is a griefe to the godly, anoyance to their neighbours, a sorrowe to their Fathers, a mischiefe to their mothers, and a dolefull destruction to themselues at the last. Children as euill brought vp.

Omen. Haue you not a lawe for the punishing of the Father that so brings vp his children? A law for the father that bringeth not vp his childe well.

Siuqila. No truely.

Omen. Then we haue. For if any childe with vs cannot either reade or say the Lords prayer, and the Christian profession at fiue yeares of age, so that he or she can speake. And if any other childe bee ignorantly, rudely, or disobediently brought vp, the father of the childe shall (if he beare any authoritie or office) immediatly bee put out of the same. For we hold, that they that cannot order, rule, or gouerne their children and familie, neuer will gouerne or order any great charge or office in the common wealth. And also euery such

negligent Father, if he be rich or able, shall not onely put euery such childe so ignorantly brought vp, into a place there nert for such purpose ordayned, called the house of good education, and pay for their teaching, feeding, clothing, & other necessarie charges: but also shal pay for the teaching, feeding, clothing, & other necessarie charges, & bringing vp of so many of his next poorest neighbours children in the same house of good education, as he is constrained to put and finde there of his owne.

Siuqila. What if such father be not able to do thus?

Omen. Then he shal receiue twenty stripes, euery moneth once, vntill he haue trained his children Christianly and obediently, according to the order of our Countrey.

Siuqila. It may be, that the children so rudely brought vp haue no father liuing.

Omen. Then their mother, or they, in whose keeping they are, shall performe the same (if they be able) or else suffer the punishment, if they be poore.

Siuqila. And is this good order thoroughly executed with you?

Omen. Yea in deede it is, and that as well on the rich as on the poore.

Siuqila. Then it hath done very much good.

Omen. It hath done so much good, that it is harde to finde in al our Countrey, one childe of fiue yeres of age, that can not say the Lordes prayer, and the whole Christian profession, or anye other that is rudely or disobedientlye brougght vp.

Siuqila. Surely you are to bee commended for this worthy order: but much more to be praised for the generall executing thereof. Truely there is neither penaltie for the rich, nor punishment for the poore with vs in this case. For if there were so many of our youth would not bee in principles of Christianitie so ignorant, to their parentes so disobedient, nor in their doings so rude or insolent.

Omen. If you haue such, or as good, I thinke they would rather

rather be omitted then obserued: as well on their parts that should see it performed, as theirs that should see it executed. And then as good neuer a whit as neuer the better.

Siuqila. In deed you haue said the truth: for what through fauour and freindship, what through flatterie and feare, and what through negligence and recompence, many good lawes and orders are both euil kept, and euil executed.

Omen. No maruel, for slack executing of lawes, makes euil keeping of lawes: but execute lawes broken seuerely at first on a fewe, and the same lawes after will be well kept of many. The proofe whereof none knowes better then we. Note this well.

Siuqila. But what order haue you for disobedient Children to their parents, of more riper yeares: and seruants to their maisters:

Omen. Surely there is none such with vs now. But our lawe is, (when if it be broken it is surely executed) that if any betweene a dozen yeares of age and twentie, are disobedient, and wil not be ruled nor do their dutie as wel to their Parents and Maisters, neither by any gentle or fair means neither by sufficient correction: euerie such a one shall bee bound prentise vntill they shall be thirtie yeares of age, with such Maisters as shall be able to rule them. And if at anye time during their said yeares, they goe or steppe aside from their said maisters: then they, during their liues, shal be the Kings bondmen of our Countrey.

Siuqila. It may be that their maisters crueltie may be the occasion of their goeing, and then it were against reason that they shoulde bee both so vsed cruellie, and also made bondslaues.

Omen. You haue said well: but if it can be proued that their maisters haue vsed them otherwaies then they ought, or that they haue lackt either meate, drinke, cloth, sufficient lodging or rest: then their maister shall forfeit the fourth part of his goodes, which shall be sold and equally deuided among ten of his most poore neighbours that dwel next vnto him and they shal be put to other to serue.

Siuqila.

Siuqila. You make your orders the straighter, that you might haue fewe offendors. But how vse you them that are disobedient, and misuse their father and mother after they are twentie yeares of age?

Omen. If their parents be poore and they poore they receiue on their bare skinne thirtie stripes with a whip thirtie daies togither: and if they be poore, and their parents rich, then they shall neuer haue anye of their fathers or mothers goods or lands, neither shal their fathers or mothers relieue them or cause them to be relieued with any of their goodes or liuing, in paine of forfeiture of al that they haue. And if the childe be rich and the parents poore, then the one halfe of his goods and lands shal be giuen to his parents, to helpe them withall: and the other halfe shall be solde, and the money shal equally be giuen and deliuered to tenne of the next poore neighbors children that are most obedient to their parentes, and that are of most honest behauiour.

Siuqila. Truely an excellent good order. For though they feare not to breake Gods commandement in disobeying their parents, yet whipping, the losse of their lands or goods that they haue, or the goods and lands of their parents which they are like to haue, feares them to disobey or misuse them. And the giuing of the disobedient persons goodes in such order, makes poore mens children striue to excede one another in obedience, and honest behauiour. But what if any be rich or wealthie, or come to promotion, and will not help, or relieue or succour their parents, driuen to miserie or pouertie.

Omen. Of truth, we haue such a worthy lawe therfore, which hath beene so straightlie executed on three or four offenders, that neuer any since durst breake the same. One example whereof I wil shew you, which shal be sufficient for your understanding and liking I hope,

Siuqila. Declare it I pray you.

Omen. A certaine Merchant man with vs being verie rich and wealthie, brought vp one of his children in learning and other speciall qualities, sparing no cost for the training him

him vp: for he estéemed him aboue all the rest. Who after through his witte, learning, and other excellent qualities, grew more and more in estimation and wealth: so that at the last the King did so fauour and estéeme him, that he vsed him in his most secrete and waighty affaires, whose father (the Merchant) partly by euill seruants, partly by euill debtors, but chiefly by great mishap and losses on the Seas, ought a great deale more then he was worth, and so came sodainely to great pouertie and penurie. Who, hauing none other stay to sticke to then his sonne, that was thus highly promoted, went to his sonne, making a full accompt that he should not lacke at his hands whatsoeuer he néeded. Whom, when his sonne sawe in such a poore case, he did not only refuse to help or relieue him any thynge at all, but also thought scorne to take him for his father, and gaue him a flat aunswere, that if after he troubled him any more in such sort, he would make him fast for flying. And so he flang away in a fume. Wherewith his poore father was in such a perplexitie, that he knew not well what to doe, seeking least of all other that this his son would do so serue him, considering he loued him aboue all the rest, bestowed more on him then of all the rest, and trusted to him more then to all the rest. But béeing now pincht with extreame necessitie, and taking his sonnes ingratitude so earnestlie, he was fullie determined to complaine to the king béeing assured that he would heare him speake gently, iudge according to equitie, and performe iudgement spéedily.

Siuqila. Yea, but perhaps he might wait there a good while ere he could speake with the King.

Omen. No truly, for commonly one whole houre together in the forenoone, & one other houre in the afternoone, the king sits openlie in his gate, that any may complaine to him there y hath cause, for that place & time is only for complaints.

Siuqila. If the kinges with vs should vse this order, it would grow shortlie to a disorder: for there would be so many complaints, that they would goe nére to thrust the King out of his Chaire.

Marke.

Omen. Yea that is a token that Rulers and Iudges doe not execute their Offices truly and diligently in the country farre from the King. For, if they did, they would not goe so far to complaine, that might haue equitie neare home. But our King is not so troubled, for we haue so fewe offenders, that we haue few complainers.

Siuqila. Then proceede I pray you: what did the pore Merchant then?

Omen. He wayted against the next daye when the King came to sitte in the gate, with whome he was sure his sonne would come: whome as soone as he sawe, he kneeled humbly before the King and said: Oh King, what is that son worthy to haue, that wil not helpe nor succour his father, being falue from greate wealth to pouertie; neither will acknowledge him for his father, though his father loued him moste tenderlie, and bestowed on him liberally, & brought him vp learnedly? To whome the king said: when I see him, then I will tel thee what he is worthy to haue. And, bycause we wish to haue him before vs with spæde, we will send one of our seruants for him, therefore tell vs where he is. Then said the pore man to the king, your Grace shall not nede to send for him: he is here already. And then he pointed to his son & said This is my vnkind son, whō you haue thus promoted, which had neuer come to this, if I had not bestowed so much in the bringing of him vp. But it is ofte sēn, ỹ when ỹ father doth most for his child, ỹ child doth least for his father. And those childrē, whose parents no pāper most: those parents in nede they doe succor the lest. Then the K. turned to the lord, being one of his priuy counsel (which was the said merchant mans son) saying: how say you my L. is this pore mā your father ỹ you haue refused to succor, & disdain to take for your father? then he said to ỹ king, I knowe not whether he be my father or not. Indeed said the K. he is a wise child that knowes his own father: but is this he that brought you vp in stead of his son? then he answered the king: I cannot denie but that this is he that brought me vp, & whom I then toke for my father.

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Was not your mother his wife whē you were born (said the king?) yes truly said the L. Thē the king said to him again, do you know that you haue any earthly father besides him? no truly said he. O varlet said the king, to execute thy pride and presumptiō, into what mischiefs hast thou brought thy selfe? if this poore man be not thy father, as thou seemest to deny as much as in thee lieth: the greatest gain ẏ thou canst get therby, is to make thy mother a whore, thy selfe a bastard, and thy father a Cuckold, which is but a slender recompence to him and thy mother for their great pain & expēces in their bringing thee vp. If he had bin but thy foster father, & his wife thy foster mother, being recompenced at full for thy feeding, clothing, & education: yet thou art bound by the lawe of God, by the law of nature, & by ẏ law of friendship, reuerently to vse thē, louingly to receiue thē, bountifully to reward them, & in their necessitie as a sō to releeue them: much more thine own father. What if they had suffered thee to starue in thy youth for lack of foode & raiment? how couldst thou then haue liued? therefore thou owest them for thy life. And what is a sufficiēt price for ones life, who can truely iudge? and what if they had not brought thee vp in learning and knowledge to their great cost & charges? how should thou then haue attained to this promotion thou art? Oh vile varlet not worthy to liue, how can I perswade my selfe, but that thou obeiest me rather for reward, than for loue? for, if thou disdainest & refusest thy most louing & natural father in his pouertie, where there is no danger, how quickly wouldst thou forsake me if I stoode in Marke.
[illegible]de of thee in any great danger, peril or necessitie? therefore how durst thou be so bold to dissemble with vs, and to abuse our Maiestie with thy flattering fawning all this while: for how canst thou be faithfull to thy Prince, that arte false to thy Father? and therewithall the King cast on him a fierce and frowning countenance: which when the sayde Lorde perceiued, hee did fall downe before the King on his knees, and desired his grace to pardon him. To whome the King said, if thou hadst perceiued, that we had little regarded this

thy poore Fathers complaint, thou wouldest then haue fedde with one fable or other, and so faced out thy poore Father before our face. Or if wee shoulde haue posted him ouer to some other to declare his cause, and not to haue heard it our selues: then thou wouldest haue found such meanes, that either he should not haue bin heard, but put off with fair words from time to time, or to be threatned or imprisoned for presuming to complaine on such a noble man that is so nigh our person: as though such as you, had authoritie to doe what wrong you list. But now, because thou seest y wee haue heard thy poore Father attentiuely, and taking this thy vile fact most haynously, and meane to giue iudgement without partialtie: therefore thou humblest thy selfe vpon thy knees before vs, more (I am sure) for keeping thine estate, for preseruing thy lands & goods, and for feare of punishment, than for offending God, angring of vs, or for misusing thy Father. Therfore thy kneeling is compelledly, not willingly. And for that we haue giuen great charge & commandement throughout our realme, for the obseruing of this notable sentence of Christ, As you would that other shold do vnto you, euen so do ye to them, betwæn one stranger & another, the breakers wherof are punished, & wel worthy, then thou oughtest with great reason to be much more punished, for not helping, or denying thy louing father: and because thou hast done to him as thou wouldest not haue him do to thee, thou shalt bee done to, as thou hast done to him. Therefore my iudgement and sentence is, that presently thou shalt bee depriued of all thine honorable estate and offices whatsoeuer: all which wee will bestowe on such as wee thinke worthy thereof: and all thy lands and goods, whereof nowe thou art possessed, wee clearely take from thee, and doe giue all the same to thy poore father here, whome thou disdainedst or deniedst: straightly commaunding and charging him, that hee shall neuer giue thee, nor suffer thee to enioy any part therof, neither shal succour nor relæue thee therewith: and the apparell that thou doest now weare, he shal haue, and thou shalte haue this thy

Truly sayde.

The Kings worthy iudgement.

fathers

fathers poore attire, and weare it likewise: and thou shalte humble thy selfe to this thy father, but he shall not onely refuse to relieue thee, but also shal refuse thee for his sonne. And also my iudgement is, that thou presume not at any time hereafter to come into our presence, neyther within seuen myles of our Court, vpon payne of death: And this is our finall sentence and iudgement, which shall not bee reuoked. And when the King had thus saide, a great sorte did reioyce, that they had such a King, that did giue so seuere and righteous iudgement of that wicked sonne, not regarding him, though he was of such honour, and so highly in his fauour.

Siuqila. And was the Kings iudgement performed in such order, as you haue declared in all points?

Omen. What else? not one iote thereof was left vndone or vnperformed.

Siuqila. Surely I perceiue your king respects not the offender, but the offence: the stricte and seuere punishing of the superiors, is a sufficient warning to the inferiors: for, the poore offendor may not looke to escape, where the rulers that the King loueth can finde no fauour. I perceiue the Kings seueritie tendeth to a good end, for he punisheth the offenders without any pardon, because none shoulde offende in hope of that pardon. Your countrey is happy that hath such lawes, but more happy I say, that they are so kept, yet much more happy that they haue such a king. I would al such sons were so serued. We thought you said, that all the wiues with you are marueilous louing and obedient to their husband. Marke well.

Omen. I said so, & I will stand to it, for I assure you, if the loue and obedience of women were lost, it might be found in them, al the wiues in the world may learne to loue and obey their husbandes at them.

Siuqila. We haue with vs many gentle, louing, and obedient wiues to their husbands: but that all are so, I dare not affirme, least happily I might be found a lyar. But what if a rich man with you that hath a wife, doth chance to come to pouertie: will not his wife then change her loue into hate,

gentle speech into chiding, and obedience into frowardnes.

Omen. It is impossible to finde such a wife with vs, for they haue learned S. Paules lesson too wel for that, knowing, that as Christ is the head of the congregation, so is their husband their head: And they remēber the promise & vow they made to their husbandes at their marriage, whereby, neither pouertie nor sickneſſe, nor any other trouble can release them of their obedience. But if they should be disobedient, their husbandes may not beare them.

Siuqila. What then?

Omen. Her husband must persuade her with gentlenes.

Siuqila. But what if that will not serue?

Omen. Then the minister must persuade her by the scriptures to obey her husband as well in pouertie as in wealth, for whose perswasions, if she will not amend, then she shall be compelled to weare such an attire, as is appointed for disobedient wiues, which when shee weares, all the reſt of the wiues will wonder at her, which is the greateſt infamy to her that can be, and also her husband shal not be bound to finde her neither food nor raiment, until she become obedient to him.

Siuqila. that is a very good way to make them obey, if it were but for feare of famishing. But I pray you sir what remedy hath the wife, if her husband beat or misuse her?

Omen. There be mane now ỳ beate or misuſe their wiues with vs: but I will tell you howe one was serued with vs long since, that did beate his wife cruelly, who was as obedient and louin to him as any could be.

Siuqila. How I pray you?

Omen. The woman was so godly and honeſt, that shee tooke it patiently, and did neuer complaine on him therefore.

Siuqila. Who then?

Omen. Her neighbors that dwelled next vnto them: and whē the Ruler of the towne heard of it, hee sent immediatly both for the husband and the wife, and when they were come before him, seeing the wife so pitifully arrayed with strokes, he asked the woman, if her husband had beate her in that or-

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der, who said no: & then her neighbours said to the Ruler, sir we heard him beat her so cruelly that we came into him and found him beating of her, desiring him then to leaue off, but neither the humblenes of his wife, kneeling to him on her knees neither our earnest desiring of him, could once moue him to leaue beating of her: and then we made such a noise, that more company came in & so by strength we made him to stay, or else I thinke he would haue killed her. Then whē the wife that was beaten heard him say so, she kneeled before the Ruler, and desired him to be good to her husband.

How a man was vsed for beating his wife.

Sinqila. There be few women with vs would haue taken their beating so patientlie, excused their husbands cruelty or entreated for their husband so earnestly, nay many of them, rather would not onely haue complained of their husbands themselues, but perhaps would haue made the thing worse then it was. Therefore, that womā is worthy to be registred among patient and louing wiues. But what saide the Ruler to the poore beaten woman?

Few women will do so

Omen. Forsooth he said thus vnto her: O good womā, I lament thy case, thou louest thy husbād better thā he loueth thē but because thou knowest thy duetie to thy husbande and he doth not know his duetie to thē, and for that I sē thou art godly, wise patient, & obedient, & knowest better how to gouerne thy house then he: therefore my iudgement is that thou shalt receiue al & pay al, & be chiefe ruler of thy house, & shalt take an accompt of this thy husband of all that he shall gette, vntil he become a louing husband to thē, and doth vse himselfe in al points as a good husband should do: and therefore stand by, and content thy selfe, for thus it shall be. And then he turned to her cruell husband and said, how canst thou loue thy neighbour: how is it possible that thou canst loue thy deer friend (though he doe neuer so much for thē:) how canst thou loue thy parents: or how canst thou loue thy children, or any other: how canst thou loue thy superiors, or thy soueraigne & that hatest thy selfe: thou thinkest I lie, because I say thou hatest thy selfe: no, I doe not lie: for, vnlesse thou hadst ha-

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ted this woman thy wife, which is thy selfe, thou wouldst not thus cruelly without all pittie haue beaten her: for, by Christes owne words, Man and wife are two soules and one bodie. If thou didst see a man beating one of his hands with his other hand, wouldest thou think that he loued that hand that he doth so beat? for, is not that hand parte of himselfe? then, howe can I be perswaded, that thou louest thy selfe, bycause thou hast thus cruelly beaten thy most louing and obedient wife, whiche is thy selfe, and one of thy hands, yea, and thy better hand to, vnlesse thou were better thy selfe. And bycause thou hast followed Christes sayinges and the Kinges commaundement so well, (which is, Doe as you would be done vnto) it is meet to do vnto thee as thou hast done. Therefore, I decree and iudge here, that as thou hast vsed thy wife, so shalte thou be vsed, that is, thou shalt bee tyed fast to a poste, and foure of the stoutest wiues that dwell next vnto thee, and are most angrie with thee for giuing such an euill example to their husbandes to vse them so, shall beat thee with four good cudgels, till thou be as well beaten as thou hast beaten thy wife. And this shall bee done immediatly in my presence, for I will not depart hence vntill I see this my iudgement fully executed. And then presently there was a poste sette vppe purposely therefore, and the cruel husband was fast tyed thereto, and four of the saide stoutest wiues came with strong cudgelles, by the Rulers commaundement, and did beate him lustely, that he cried out again. And one of the wiues saide to him sirra, Doe as you would be done vnto, and therewith reacht him such a blow that made him to shrink: & another of the said, if strokes be good for your wife, they are good for you, and the she gaue him such a stroke, that she made his sides ake: the third woman (not forgetting her turne) spake not so lowe but that one might well heare her, saying: Is it good beating? & then shee reachyd him such a remnant, that he had a cause to remember her: and the fourth woman, for feare of forgetting, so swinged him about the shoulders, that he conned her lit-

Marke thes words.

The iudgement of him that did beate his wife.

tle thank, saying: As you like this my friend, beat your wife againe. And when the Ruler saw, that he was throughly and wel beaten, he caused him to be loosed from the poste, and said vnto him: Now goe your waies home, and sée that you suffer the rest of our iudgement to be perfourmed, vntill you haue learned what is the dutie of a husband, and how to behaue your selfe, and vse your wife: and I trust you will remember this lesson: Do as you would bedone vnto. And then the Ruler departed, the beaten man sorrowed, al husbands feared, and the wiues much reioyced: and I neuer heard since, that any man in our countrey did beat his wife.

Siuqila. If there were such a straight order and lawe with vs for husbands that beat their wiues: many a wife would be so vnruly, that their husbãds should neuer liue in quiet. But what if a womã should beat her husband with you?

Omen. What a question is that, there are none such nor neuer wil be with vs: but we haue a law therfore, if any shold chance to offend therein, for it is better to haue a lawe without offences, then to haue offences without a lawe.

Siuqila. I pray you declare the same.

Omen. If a woman should beat her husbãd with vs, that is not able to rule her, she should haue her husbands apparel put on her back, with a sword girded to her, & so should ride through euery stréet in the Towne wher she dwels: & the mẽ that are her next neighbours shall guard her, and say in the stréets as she rides. This is the womã that hath beaten her husband: and then she shal be put into a house appointed for vnruly persons, where she shall haue neither meat nor drinke vntil she haue earned it: and at the monethes end, she shal go home to her husband againe.

How women are vsed that beat their husbands.

Siuqila. Truely this is a better order order in this case then we haue: For, in some places with vs, if a womã beate her husband, the man that dwelleth next vnto her, shall ride on a cowlstaffe: & ther is al the punishmẽt she is like to haue.

Marke ye

Omen. That is rather an vncomely custome then a good order, for he that is in faintnesse, is vndecently vsed, and the

varuly offender is excused thereby. If this be all the punishment your wiues haue that beate their husbands it is rather a boldning then a discouraging, if some bolde and shameleſſe Dames, to beat their ſimple husbands, to make their neighbours (whome they ſpite) to ride on a Cowleſtaffe, rather reioyſing and flering at the riding of their neighbours, then ſorowing or repenting for beating of their husbands.

Siuqila. Yea, but if one of them ſhould talk of your order in that caſe, it would ſaue many a husband from many a blow.

Omen. If there be as many ſuch wiues ỽ you, as there is few with vs, they would be a great ſafegarde to your Countrey if néed were: for they would fight furiouſly againſt their foes, that fight ſo fiercely with their friends,

Siuqila. It is great reaſon that they ſhould do ſo, although perhaps they woulde not doe ſo: for many that fight with a coward, will flye from a man.

Omen. Yea, and many that will not feare to fight with a man, wil be aſhamed to fight with a coward.

Siuq. That is very true, but reſolue me of this: wil one mã fight with another ỽ you for their own priuat quarrel?

Omen. No ſurely for, ſeeing Chriſt hath willed them not to reſiſt wrong, ſaying moreouer, Whoſoeuer giueth thee a blowe on thy right cheeke, turne to him the other, meaning to ſuffer rather as much wrong more, then to reuenge the ſame: therefore they will not reuenge their own quarrel, neither fight with anyone for that there is ſuch a ſtraight lawe for puniſhing of fighters, they dare not fight.

Siuq. But what if one ſhould méete with his enimie with you, & would néeds fight with him whether he would or no.

Omen. What if the Element ſhould fall? I tel you there is ſuch peace, quietneſſe, loue & concord with vs, that there is no fighting with vs.

Siuqila. I durſt lay a wager, ỽ if ſome of our luſty lads were with you, they would ſooner bring you to fight, then you could bring them to quietneſſe.

A lawe for

Omen. I doubt that. But to ſatisfie your mind of your de-

maund

maund, if one would néds fight with vs, ỳ other with whom he would fight, is bound to run and flie from him. fighters.

Siuqila. Yea, but it is counted a great shame with vs for one to flé in that case.

Omen. Whether is it more shame to flie from fighting, then to be hanged for killing? Marke.

Siuqila. To be hanged for killing, is more shame & paine to, if they could sée it. But what if he be not able to out-run him, or if it be in such a place that he can not shun him?

Omen. Then he that cannot flie and would, shall haue no harme if he kil him that procured him to fight: and if he hurt or maime him, he shal haue his mends in his own hãds. And if the beginner kil him that wold haue fled, thẽ he shal be put to death without any pardon (whatsoeuer) he be, & if ỳ party that wold haue fled be maimed, thẽ he that hath maimed him shal giue him ỳ one half of al his goods & lands, how much soeuer he hath, during the life of him that maimed him, to liue on: & if he be but a poore man, or a man of Art or Trade that hath maimed him, then he shall giue him wékely ỳ one halfe of his getting during the life of him that maimed him, & if ỳ party that would haue fled be hurt, & not maimed, then he ỳ did hurt him, shall pay for ỳ healing of him, & shal giue him the fourth part of al his goods & lãds: or if he be not very rich the fourth part of his getting for the space of so many yéres as he hath him in sundry places of his body.

Siuqila. Surely it is a very good lawe: in one point it is like our law, though vnlike in all the rest, Therfore, if Gods lawe will not make them refraine fighting, this lawe will feare thẽ to fight. A marúelous thing, that the feare of short punishment, and the loue of vaine trash, shall make vs to feare, that Hell fire cannot cause vs to shunne, and endlesse riches cannot moue vs to doe. It is a wonderful thing to cõsider, how many are blinded and bewitched by that wily and wicked serpent our deadly enemye the Deuill (yea, and that against al reason) for thousands are so stout, manly, and corragious, that most chéerefullie and willingly they fight and A wonderfull thing to consider

aduenture their liues for their owne vaine and trifling quarels (whereby they are like to go to Hell) but they are very cowardly bastards, and dare not fight nor die in Christes cause or quarell, whereby they are sure to go to Heauen.

Omen. If they knewe the riches and ioyes of Heauen, & the pouertie and paynes of Hell, and the reward that Christ giueth to them that fight in his quarell, all the whole fighting would be in Christes cause.

Siuqila. I am sure of that: the best they can get in fighting in their own cause, is to come from fighting but as well as they went to fighting, which is but a very euil matche made: for, if one should aske thē what they haue wonne by their fighting, they must nēds grant that they haue won nothing: then may not we thinke them wise, that hazarded themselues into thrée great mischiefes for nothing, which mischiefes are killing, hanging, and hell fire: For, are not many that fight, killed, and they haue gotten their owne death for fighting for nothing? And haue not they that haue killed bene hanged therefore? and so they haue bene hanged for their fighting for nothing: and if they haue died in enuy and malice, (as I feare many haue done) then they haue gotten damnation in hell fire for euer, for their fighting for nothing. And therefore are not they worthy to bee called wise men, that make suche wise matches, and are such fierce furious fighters?

Note this well.

Om. Such fighters know not wel what they do, for, if they did, they wold be xx. times aduised, ere they did fight once.

Siuqila. Yea, and if they knewe the gaine that they shall haue for fighting in Christs quarell: they would rather fight euery day, as long as they liue in his cause, than one day in their owne. But the fighting of Christes Champions, is contrarie to their fighting. For they that suffer most, are Christes chiefest fighters: but they that suffer least, they count the best fighters.

The greatest sufferers the best fighters.

Omen. Yea but they shall neuer get so much good by their reuenging and fighting as Christes souldiers shall gaine by their patience and suffering. For where as many of these

stoute

stoute worldly fighters gets double death (I feare) that is, this worldly death, and the most dolefull death in Hell: they that fight for Christes cause, are sure for a short death here, to haue euerlasting life in heauē: therfore is a great differēce in euery wise mās eyes, betwæn these two kinds of fighters.

Siuqila. Yea, and as greate a difference in that that cōmes of their fighting: therfore they that are wise will take hæde how they fight. It is not a straunge thing to consider howe prepesterously many vse themselues as well in their talke as in their dedes: for Christ the sonne of God (the chief of al goodnes) said to one, why callest thou me good? (meanig of his manhood,) there is none good but God. Then if Christ the sonne of God that was sinneles, most peaceable, quiet, and louing of all other, refused to be called good: howe dare these sinfull, brauling, quarelling, disquiet, hatefull, and furious fighters, take vpon them to be called good men. And what whitles woodcocks are they, that cals them good mē, because they fight lustily, stick to it stoutly, & would maime & kil, desperatly: neuer regarding their cause nor their quarel.

Stout fighters are not good men.

Omen. Are they called good mē with you, that are stout fighters, and will not shrinke?

Siuqila. In dæde they are commonly so called.

Omen. Then surely they nickname them, vnles euil be good, and then must nedes followe, that peaceable, pacient, quiet, louing, and good men, are euill. But I thinke there is neuer a good man in dæde, that will call them good men. Wo be to them saieth the Prophet Esay, that cal euil good, & good euill, then wo is to these men, that call fierce & furious fighters good men, for one contrarie is knowen by another. For if Christ call the peacemakers blessed and happy: then I may safely call the peace breakers vnhappy. And such brawlers and fighters are peace breakers: Ergo the fighters are vnhappy: and vnhappy men cannot bee good men, then they must be euill men. And thus these lustie cutters and stout fighters, are sufficiently proued to be euil men. Therefore they haue had a wrong name a great while. I pray you

Marke this

Neuer a drunkard in Mauqsun.

ſir what lawe haue you for Drunkardes?

Omen. We haue very good and ſtrait lawe for Drunkards, but there is neuer a Drunkard with vs to execute the lawe on. For Saint Paule ſaith, That drunkards ſhall not inherite the kingdome of Heauen.

Siuqila. It ſeemes that you doe more for Saint Pauls words, than many wil doe with vs for Chriſts, his Apoſtles, and all the Prophets words.

Omen. Well, what for the loue of Chriſt, and what for the feare of the lawe, euery one liues very ſoberly with vs.

Siuqila. If there were neither lawe of God, nor lawe of man, that did forbid drunkenneſſe, yet me thinkes the reaſonable lawe of nature, and the temperate drinking of brute beaſtes without reaſon, were ynough to make vs refrayne exceſſe & drunkenneſſe. Why ſhould not nature with reaſon teach vs as wel as nature without reaſon doth teach beaſts, birds, and other ſenſitiue creatures? Beaſts, birds, or other ſenſitiue creatures, wil neuer eate more at that time, than is ſufficient for them: vnleſſe ſometime through great hunger: who as ſoone as they feele their ſtomacks ouercharged, they neuer reſt, vntil they haue auoided all ỳ which ſuperfluouſly they haue eaten: but Man that God hath created to be nowe not much inferiour to Angels, maketh himſelf far worſe thã Beaſtes. For he, when he hath eaten more than he is able to digeſt, he goes not about to voyd the ſuperfluitie thereof, as beaſts do, but by & by he heaps more vpon more, going from bãket to banket, which breeds ſore diſeaſes, ſhortneth his life, and perhaps brings preſent death. But who euer heard, that birdes or beaſtes doe willingly drinke ſuch drinke, & ſo much thereof at one time, ỳ they are depriued of their natural ſẽſes, or ỳ their wonted vſe of their legs, lims, or body, to ſerue our turne or theirs, is taken from thẽ: conſider ỳ diligent dog or ſpaniel that waits on his Maſter moſt louingly, ỳ horſe that ſerues him ſo neceſſarily, the cow ỳ fẽdes him ſo plentifully, the ore that labors for him ſo painfully, ỳ ſhẽp ỳ clothes him with his owne cote ſo warmly, ỳ birds that delight him with their

Marke.

their singing so merily & many other dumbe creaturs, whose nœd he hath daily, whether they drinke themselues so drunke at any time, ẏ they can neither serue mā their master, nor go on their fœte: no I am sure. But many a man ẏ are their rulers (in whō most wit & reason shold be foūd) are many times so stark staring drunke (yea, & some almost euery day) ẏ they can neither stand, goe, speake, sée, heare, nor vnderstand, far more senselesse, than ẏ senselest or brutest beast in the world.

Omen. Is there with you any that will be so drunke?

Siuqila. Is there quoth you, yea that there are, and that not a fewe. But if they loued God, his word, or the health of their own soule, as they fauour the fiend, do diuelish dædes, & are desirers of their own dreadfull dānation, they wold not drink so dæp as they do. Oh if Satan would suffer thē to cōsider dæpely with themselues, whē they are sober, what gain is got by drunkēnesse: I belæne the veriest drunkard of all, & they ẏ haue most delight in such detestable drinking, woulde quickly abhorre it, spædily refraine it, and neuer after vse it. For drunkennesse brings this gaine: it spends the time vainly, it consumes money wickedly, it weakenes the stomacke, it marres the eye sight, it causeth ẏ dropsie & other diseases, it brings the body out of fashion, it dulleth ẏ wits, it quencheth memorie, it is ẏ high way to beggerie, it makes friends forsake them, the wise to shun them, the godly to abhorre them, their neighbours disdaine them, the youth for to mocke thē, the housholde to despise them, none to regarde them, God to forsake them, the Diuell to receiue them.

A godly gaine that commes of drunkēnes.

Omen. A man were better be sober and loose all his goods: than to be a drunkard, and get all that gaine. It sæmes these drunkardes regarde little Gods lawe: but if wee had them here, they would feare our lawe.

Siuqila. Then it must be very straight, else they woulde not feare it.

Omen. Yea it is both straight and surely executed without respect of any: which law you shall vnderstand by the executing thereof on a rich drunkarde long since.

Siuqila.

Siuqila, I pray you declare it, for I wil heare you attentiuely.

Marke this well.

Omen. There was one with vs that was very rich that gaue himself to nothing but to drinking, bibbing and bellichere: who was not only drunke almost euery day, but also when he was sober, he made his brags, that he spent more at the Tauernes, and in wine euery day, then ten of his neighbours spent in a day in their houses. Of whose behauiour, whē the Ruler heard, he sent for him, and as soone as he came before him, he said to him: Are you he sirra, that is such a drunken drinker, that spendes more daylye at the Tauerne and in wine, then ten of your neighbours spendes daylie in their houses? Then the rich drunkard kneeled down before the said Ruler, and desired him to be good to him, saying it was not true: with that the witnesses accused him, as well of his wordes as of his drunkennesse. Then the Iudge said to him, how saiest thou nowe, thinkest thou I will beleeue thee, and discredite so many honest persons? I perceiue thou hast inough to spend to hurte thy selfe, but thou hast neuer a whit to giue to thy poore neighbour to doe him good. Thou wicked wretch (saide hee) if thou shouldest be constrained to giue the fourth part for the defence of thy Countrey, of that which thou spendest in one yeere to shorten thy life, or to kill thy selfe: thou wouldest thinke thou were vndone. It seemes thou hast a pride in thy excesse and drunkennes, or else thou wouldest neuer haue so bragged of the same, doest thou consider what a double mischief growes of thy vaine spending of thy money? if thou doest not, I wil tel thee, thou killest thy selfe by taking too much, and the poore hungrie wretch is killed that hath too little. Now if thou should giue thy too much, to the poore that hath to little: thou shouldest saue bothe your liues, whereas now thou art a murtherer of both. And now thou art not onely a proued drunkard, but a double murtherer: and thou knowest, that neither drunkardes nor murtherers shall enioy the kingdome of heauen: then they shall bee sure to obtaine the kingdome of Hell. Ah wicked wretch, dost

thou

thou shorten thy life, to goe the sooner to Hell: they that bée there would not make such haste I beleeue thyther, if they were here againe. Is it not a strange thing that thou shouldest be so prodigall, to hurt thy selfe here, to go to Hell: and art so niggardly in doing good to Christ in his members, to goe vnto Heauen: A thou churle, more churlish then a hogge or swine, for though sometimes they driue their fellowes frō the meate and eate by them selues: yet when they haue filled themselues sufficientlie, they goe away, and leaue the rest, eate it who will. But thou greedie cormorant, when thou hast taken more then is sufficient, thou doest not onely consume more on thy selfe, but also the rest thou kéepest from thy poore hungrie brother, and wilt not leaue any thing for him as the swine doeth. And now séeing Gods lawe cannot moue thée to goe vnto Heauen, I will sée if our lawe can stay thée from Hell. Therefore, bycause thou hast so much wealth, that thou canst not tel how to bestowe the same well, & more liuing then thou art worthy of: therefore I wil according to the law made for drunkards, that thou shalt giue yearely during thy life, a Preachers stipend to a godly learned man, for his better maintenance who shal be bound euery wéeke three times during thy life, not onely to attend vppon thée one halfe hour at a time, then instructing thée (by the scriptures) thy dutie to God and man, and the way to saluation, perswade thée from drunkennesse, and shewing also howe detestable it is before GOD, and what is the gaine thereof: But also shall preach thrée daies euerye wéeke in the Parish Church where thou dwellest. And thou shalte sitte also thrée market daies in the open markette with a potte in thy hand, and a writing on thy forehead, as followeth: This is the Drunkard that spent as much dayly at the Tauernes and for wine, as tenne of his nexte neighbours did spende daylie in their houses. And this being ended, thou shalt remaine one halfe yeare in Prison, and there thou shalte be taughte to fast for thy long excesse: for euery dinner thou shalt bée allowed not aboue a groate, in breade, drinke, and meat: and thou shalt bée alo-

wed nothing but breade and drinke at night in stead of thy supper, which shall not be aboue the value of a penny. And bycause thou diddest bragge of thy vaine daylye spending, therefore thou shalte giue daylye for the space of one halfe yeare, (that is, during thy imprisonment) as much to ten of the poorest householders next vnto thée, towards the maintaining of their houses, as thou art allowed daylye to thy dinner. And this is my iudgement not to be called back, and with all spéede to be executed. And then he was committed to the Officers, and thinges were done and performed accordinglye. And thus this rich Drunkarde was serued: whiche wrought such effect, that I neuer heard of any Drunkard in al our countrey since.

Siuqila. That seuere punishment is well bestowed of one that makes all other to take héede. Oh happie are those Countryes and Cities, that haue such Magistrates and rulers: If a fewe of our Drunkards were serued thus, there would not so much drinke and wine be vainely spent as there is. But how if a poore man be drunken with you, what shall be his punishment?

Omen. He shal sitte in the open Market, as the rich man did, but he shall not be imprisoned: least his wife & household (if he haue any) or he himselfe should be driuen to lacke. And he shall be compelled to labour daylye in his vocation, & at the end of euery wéeke, during a whole yere after, he shal yéeld a iust account of his trauell, labour, and exercise, and howe he hath bestowed euery day that wéeke to the chiefe ruler or officer in the Towne where he dwels: and he must not drinke in any Tipling-house, or Tauerne, the space of one whole yeare after. And bycause he may be knowne, he shal weare on his bosome the picture of a Swine all that while, whensoeuer he shall be out of his owne house: and for euery day or part of the day that he shal not weare that same badge on his bosome as is ordered, so many yeares after he shall weare that same, and shall performe so long al the orders appointed in this case for a Drunkarde. And whosoeuer shal drink

The Drunkards badge.

with

with him, wearing the same badge, eyther in Tauerne or Tipling-house, shall be vsed in all points as a Dronkard: and euerye Sonday during that yeare, he shall sitte before the Pulpit al the Sermon time to hear the word of GOD, and learne to auoide Dronkennes. Haue you such a lawe or order for dronkards with you.

Siuqila. I woulde we had, for then (if the same were rightly or iustly executed) there woulde not be so much money spent vainely, so much Drinke and Wine consumed voluptuously, so many wiues and children fedde hungerly, nor so manye Dronkardes that liue abhominably. For the rich with vs may spende what they will, drinke what they will, and howe much they will, yea and be dronke as oft as they will, and no lawe to restraine them, no penaltie to feare them, neyther any dare well reproue them, (vnlesse the Preacher in the Pulpitte doeth generally threaten them with Gods worde, which some of them feare as much, as a greate Beare doeth the barking of a little Whelpe.) And the poorer sorte, though they are not so able as they nor cannot so conueniently as they, yet on the Sonday at the furthest they will be euen with them, (if one dayes drinking will serue) for they will so tipple almost all the day andperhaps the next night, that all their whole weekes worke wil scantly pay their Sondaies shotte: but some of them (not worth very much) if they worke one day, they will loyter and drinke three for it. (I will not say they will be dronke two and a halfe of the same.)

Omen. If thre or four of thē were vsed according to our lawe for dronkennes, they would loyter lesse, spend lesse, and drinke lesse. If one shoulde weare the dronkards badge with vs, euery one that should see him, would shunne him: they detest dronkennes so much.

Siuqila. I like your order and lawe for dronkards so euill, that I would it were authorized and executed with vs. If this monstrous roote were pluckt vp by the rootes, many mischiefes of force must nedes wither away, that spring out Marke

of the same, which before at large is declared. Besides two diuelish Damosels that commonly waite on this detestable Dame, which is Whoredome and Murther. Therefore such Mistresse, such Maides. And nowe bycause such occasion is offered me, I am desirous to knowe whether many with you are giuen to the first of these two: but I thinke it is but a follie to trouble you therewith, for I remember that you so extolled before your wiues with you, for their loue and obedience to their Husbands, that if loue and obedience were lost, it might be found in them.

The order of the wiues of Mauqsun.

Omen. I said so indeede, and I told you no lie. And that this vice may the better be auoided, the wiues with vs doe very seldome goe out of their houses, vnlesse to the Church, Market. And when they goe abroade, their faces are so couered, and al their whole bodies with a linnen mantel downe to the ground, and all of one fashion, that it is very hard for a husband to knowe his wife if he mete her abroade: so that both faire and foule, beautifull, and vnbeautiful, goe so all alike that none can knowe the faire from the foule. And thus they are no snares to catch fooles in.

Siuqila. Some haue thought themselues wise that haue bene catcht in that order.

Omen. Yea, but Wisedome goeth not by thinking but by doing. I wil not say, but that both before & after they may be wise: but when they are catcht in the Harlots trap, wisedom forsaketh them, and leaueth Folly with them.

Siuqila. Well, I knowe where women goe abroade couered in that order all in blacke, and as it should seeme, at first frequented and practised to that end you speake of: but that all such are so louing and obedient to their Husbandes as you say your wiues are, I scantly beleeue. A chast mind is not alwaies vnder a modest garmente: the couering of the face doeth litle preuaile, where the woman is wicked, or the minde not modest. And I thinke some of them if they might, had rather sometimes shewe their face, then couer their face. So that though the olde matrons are well con-

tent

tente to goe in that order, yet I thinke many of the yonger Ladies and faireſt dames, could be content to leaue that order, as I beléeue many of your wiues with you could be.

Omen. Nay, there you are deceiued: for, euery one with vs, rich and poore, high and lowe, both faire & foule, did with one conſent deſire to haue this order auctorized, publiſhed, & practiſed, who euer ſince, moſt willingly and diligently, as a commendable cuſtome, doe obſerue the ſame.

Siuqila. I know there are with vs as goodly, louing, and obedient wiues to their huſbands, right beautifull, faire, and well fauoured, as any can be, that goe abroade in their common decent, and knowen attire, without hiding their faces.

Omen. I doe not deny that, and ſome againe perhaps, whoſe faces are muffled, are as diſobedient, vngoodly, and vnlouing to their huſbandes. Therefore it is the inwarde minde, (not the outwarde attire) that doth make or marre.

Siuqila. But what if one of your wiues ſhould be diſloyall or falſe to her huſband, or play the harlot?

Omen. Both ſhe that playeth the harlot, and he that cõmitteth the offence with her, ſhall bee both ſtoned to death, without any pardon at all, and whoſoeuer doeth excuſe the fact beſides the parties, or elſe ſpeake, write, entreate, or offer any gift, for the defacing or obſcuring of the truth, or for the aiding, ſupporting, helping or remitting of the offendor, ſhal forfeite the one halfe of all their goods and landes, all which ſhall bee ſolde and equally diſtributed to ten of the moſt honeſt, louingeſt, and beſt agreeing couples, that haue the moſt neede of reliefe, that dwell next vnto the woman or wife committing the offence. How whore mongers and harlots are vſed.

Siuqila. An excellent good lawe both for the offendors, and for the aiders, helpers, and ſuccourers, for thereby the huſband of the aduoutreſſe, and the wife of the fornicator, may marrie (without any breath of conſcience) with whome they ſhall thinke good, & the loſſe of the halfe of their goods, is an occaſion that fewe or none will ſpeake or entreate for them. In my iudgement this is the beſt diuorcement for

Whoremongers, Harlots, & Adulterers, that can be: which I wish were allowed, authorized, and executed with vs.

Omen. I would haue thought that the like offendours with you had the like punishment.

Siuqila. No no, for then howe coulde so many haue two or three wiues, or two or three husbandes at once: for let them lye with as many as they wil, either husband or wiue, yet the offendors thereof, shall lose neither life nor goods: perhaps some of the poorest offendors, that lack both money & frends: shall ride in a Carte, or be set in the Cage, and then after, if both the parties consent, they shall be diuorced, after which it is lawfull for either of them to marrie where they list.

Omen. Shall it be lawfull for the fornicator or aduoutresse to marrie againe, as well as the husband or wife of the aduoutresse or fornicator?

Siuqila. Yea in deede.

Omen. Then it is to be doubted, that many doe offende purposely, and confesse the same willingly, onely to be diuorced from their husbandes or wiues whome they hate, to be married to whoremasters or harlots, whom they loue.

Siuqila. You neede doubt it neuer a whit, for I beleeue it is too true. Nay, what say you to a foule and filthy fornicatour, that founde the meane to accuse his wife wrongfully, to defame her most shamefully, and to be diuorced from her vnlawfully, and married a Harlot that he kept?

Omen. Mary I say that the law you spake of, is as good for that purpose as can be. And I say further, it is lamentable to heare it, detestable to do it, and most sinfull to suffer it. What if scholers by playing the trowantes might be dismissed or released from going to schoole any more with their Scholemaster? Would not some shrewd boyes, thinke you that had rather loyter than learne, play the trowants purposely? then you may be sure that whoremongers & Harlots will not sticke to commit fornication and adulterie which is their chiefe delight, to be separated or diuorced from their wiues or husbandes, whom they can not well abide.

Siuqila.

Siuqila. It is as you say. Therefore if the fornicator, whoremonger, adultresse, & harlots were put to death: then I am sure a great sort wold not so boldly, rashly, so vnshamefully, and so commonly vse that filthy vice, as they do, which (I feare) many take rather for a swéte solace, than for a shamefull sinne.

Omen. Wel, though it be swéte here, it wil be sower in Hell: though it be pleasant here, it will bee painefull there: and though it be delightfull here, it will be detestable there. Therfore none but fooles will chuse short pleasures for long paines, and short solace for endlesse sorrowes. Truely it séemeth, that many with you loue chiefly that God forbids, and we doe hate this same vile vice is detested with vs so generally, that if one shoulde séme to reioyce, or bee desirous to talke of it, or if one should speake vnchastely or vndecently, the partie immediatly shall be imprisoned one moneth, and the one halfe of all their one monethes rente, gaine, commoditie, or encrease, shal be equally giuen to foure of their most poorest neighbours, that vse their tongues most soberly, honestly, and godly.

Siuqila. If you hate such filthy and vnchaste talking, it is a great token you abhorre the wicked facte and doing. There is no penaltie or punishment with vs for such speaking, but sometimes the poore sorte in many places weare a shéte for committing the déede, or for getting one with childe: whereof many of them are as much ashamed, as a horse that is in the Pinfold for straying in grasse or corne. But I pray you sir, what if a maid with you lose her virginitie, or be gotte with childe before she be married?

Omen. It is as easie a thing to finde a blacke Swanne with you, as such a one with vs. Mary sir that were such a matter, that it would make al the Maides there so madde, that if they might get her that playes such a part, they would teare her in péces with their téeth.

Siuqila. If all that lose their virginitie before they bée maried, in some places, should be torne with maides téeth of

their

their owne age: I feare they would be as able to beate them, as the other to bite them. Though in the most places thorowe straite looking to, and good bringing vp of yong Damsels, there woulde be scant a bitte for euery one. And though heretofore, when Gods worde lay hid and vnknowen, modestie, shamefastnesse, virginitie, and chastitie, was so esteemed and vsed, that was a wonder to see one maide miscarie once in a dozen yeere in a whole towne: yet nowe, (notwithstanding Gods worde be plentifully preached) virginitie is so little regarded, and chastitie so little esteemed, that foure or fiue in one yeere is thought no great matter. Oh, if we did consider deepely the great cause we haue to keepe our bodies cleanly, chastely, and godly, we woulde not feede them so voluptuously, vse them so viciously, nor couer them so costly. For, if our bodies be chaste and holy, God the holy Ghost will dwell in them, preserue them, and instruct them. But marke the naughtines of our nature. For, if any earthly King should determine to come into a poore mans house, to tarie there but one houre, shoulde not that house bee made cleane in euery corner? should it not be made trimme, fine and sweete, as might be? woulde not the owner of the house reioyce and be glad, and partly bragge of the Kings comming to his house? Yes I warrant you. Then howe much more ought we to decke vp this our body, that is, to fasten it with the foundation of Faith, to place it in the table of Temperance, to purifie it through with perfect prayer, to hang it all ouer with the clothes of Chastitie, to make in the chimney thereof the fire of Charitie, to sweepe it cleane with the besome of Bewayling, and to lighten the whole house with the lanterne of Loue, where we are most sure, that God the holy Ghost will come, and bee contente to inhabite and dwell continually.

Cõsider this.

This is to be noted.

Note this.

Omen. You haue very well said: therefore all wise men and women will keepe their bodies godly and chastly, to be a house for God, and all fooles will liue vnchastely, and keepe their bodies filthily, to be a denne for the Diuell.

Siuqila.

Siuqila. Woe shal be to al them that harborough such a guest, for he wil harborough thē for euer in the vnquenchable fire of Hel, with himselfe, and the rest of the damned Diuels and they cannot say, but that he giueth them something for harboring of him. Wel sir, if al the Maides in our Countrey haue bene, and are so modest and chast as you affirme, they excell, I beleeue, all the maides in the world.

Omen. I am sure they do so: but our Countrey once, but it is long since, was spotted with the infamie of a faire yong woman, which lost her Virginitie, being vnmaried, who did offend with a man vnmaried: notwithstanding, they did both weare a whole yeare after, garments made of Goates skinnes, with the heairie side outwarde, whereby euery one that sawe them attyred, mighte knowe their offence: and all Maides did wonder and crie out of the woman, when they met or sawe her: and all vnmaried men did wonder and cry out of the man when they met or sawe him: and at the yeares end, he was not only constrained to marrie her that he got with childe, but also he was iudged to giue yeerly the value of twenty Crownes during his life, (for he was rich) to one of the most modest and gentlest poore friendlesse Maides of the Parish where he dwelled, to her mariage. And since this was executed of these two, there was neuer any lost their Virginitie with vs, before their mariage.

An exāple of two that committed this sin togither.

Siuqila. I would I could say so, & affirme so much for all the maides of my Country, but though many of thē are such yet I am sure þ al are not such. What law haue you for murtherers, or for such as willingly kil or poison any body?

Omen. We haue an excellent good lawe for such: but we haue so excellent people, that they neuer breake that lawe: therefore it hath bene so long vnoccupied, that fewe or none with vs knowes that there is any such a law. I heard one say when I was young, that in the olde time long a goe, two theeues laid waite by the way for one that they knewe woulde come that way with a greate deale of money, who, as soone as they met with him there, they carried him into a wood or

thicke Grone that was nigh to that place, and first they cut off both his hands, thē they gaue him aboue twenty wounds after that they did cut his throate, & also so mangled his face that it was impossible to know him thereby: and they spoiled him of his apparel, and left him dead and all naked: who after being suspected and apprehended, confessed the murther: and wherefore they did it: then the Iudge saide vnto them, what is the sentence of Christ, that the King commaundes so straightly to be kepte? To whome the murtherers saide: Whatsoeurr ye wil that men shal doe to you, euen so doe ye to them. Then the Iudge said to the murtherers, rightly said, therefore ye shall be done vnto, as ye haue done to the man you haue killed: & then he gaue vpon them this iudgement following: you shall haue both your hands cut off: then you shall haue twenty wounds giuen you with a sword: then your throates shall be cut, and your faces shal be so mangled as you mangled his face: and when you are throughly dead, then you shall be cutte into small peces, and they shall bee throwen abroade, for the beasts and Rauens to eate. And as soone as the Iudge had giuē on them this iudgement, they were caried away, & were immediately killed and mangled in such order as the Iudge had appointed. So that neuer since any hath ben killed or murthered in al our countrey, not so much for feare of mans lawe as of Gods lawe, which they are maruelous fearefull to breake. And euer since the Preacher said in the pulpit, whosoeuer saith Thou foole, is in dāger of Hel fire: they haue ben very much affraid. For they wel consider, that if they be in danger of Hell fire, for calling of one Fool, then they thinke verely, that they shal be cast into Hel fire for killing one.

How two murtherers were vsed.

Siuqila. Truly the reason is good: it semes that you feare Gods lawe more then mans lawe: but I feare manye with vs feare mans lawe much more then Gods lawe. Wel, the murtherers had their desertes. I cannot but maruel and muse at those, that by murthering, stealing, picking, filching, lying, swearing, deceiuing, vsuring, extorting, & consuming

ſuming, get their goods, procure, their profit, and lay for to liue. Surely it is becauſe they thinke their whole liuing, gaine, commoditie, riches, foode, and raiment, depends onelye vpon their owne trauell, labour, wit, pollicie, and induſtrie: or els they would neuer win their wealthe ſo wickedly take other mens trauell ſo theeuiſhly, nor fil their coffers with coine ſo couetouſly: but if they coulde beleeue, that Chriſt is their ſauiour, and that the moſt merciful GOD is their louing Father, then they woulde depend onelye vpon Gods prouidence and prouiſion. Hath Chriſt willed vs to cal God our Father, ſaying: In this maner therefore praye ye: Our father which art in Heauen, hallowed be thy name, &c. Now if he be our father, we muſt needes be his childrē. And who is ſo ſenſeleſſe or witleſſe, if he conſider with himſelfe, but that God (that is King ouer all Kings, and that hathe made Heauen, Earth, Fire, Water, Beaſts, Fiſhe, Foule, and al other things therein for vs his children) will fede vs with foode, and clothe vs with clothes? Chriſt is worthy to be credited, which ſayeth: Be not carefull for your life, what you ſhal eate, or what you ſhall drinke, nor yet for your body what you ſhall put on: is not the life more worth thē meate? & the body more of value thē raiment? Behold, the foules of the aire, for they ſow not, neither carry into the barnes, and your heauenly Father feedeth them: are ye not much better then they? Which of you by taking thought can put one Cubite to his ſtature? and why care yee then for raiment? conſider the Lillies of the fielde howe they grow, they labour not, neither ſpinne, and yet I tell you that *Solomon* in al his royaltie was not arayed like vnto one of theſe. Wherefore, if GOD ſo clothe the graſſe, which is to day in the fielde, and to morrowe ſhal be caſt into the Fornace, ſhal not hee much more do the ſame vnto you, o ye of litle faith? Therfore take no thought, ſaying: What ſhal we eat, or what ſhal we drink, or wherwithal ſhal we be clothed? after all theſe ſeeke the heathē, for your heauēly father knoweth

Marke this

that you haue need of al these things: But seek ye first the Kingdome of Heauen, and the righteousnesse thereof, & these things shal be ministred vnto you, &c. What Logician could haue giuē vs such lessons, to learne vs: what Orator could haue made such arguments to allure vs: or what Rhetoritian could haue reasoned such reasons to reforme vs: or what Preacher could haue premeditated such persuasiōs to procure vs: as Christ our comfortable Captain, most cunningly hath vttered here, to comfort vs in al our calamities, nay rather compel vs to cast al our care vpō God our father: In these wordes he hath named God to be our father twice, besids in diuers other places. Then seeing he that cannot lie, doth say, ỳ God is our father, how ioyfull may we be ỳ haue such a father: therefore we may wel be assured, that if earthlie fathers & mothers doe fede their children: he will fede his children. If God our father fed the beasts, birds, and fishes that fed vs, wil he not fed vs then, for whose sake he fedes thē: who is so incredulous ỳ cā beleeue ỳ contrary. Moreouer, Christ bids vs aske and we shall haue. Many earthly fathers & mothers wil not only be angry with their childrē for asking, but also wil not, nor cannot giue them that they aske. Then what a gentle Father haue we, that will nedes haue vs to aske: & what a louing father haue we, that wil giue vs that we aske: and what a rich Father haue we that is able to giue vs whatsoeuer we aske: therefore though many earthly fathers and mothers are not able to fede their children if they would: we are sure that God our father both can and wil fede vs, and giue vs besides whatsoeuer we lacke. Then this well considered, howe can the poorest creature that is, the carefullest Captiue that is, the most miserable Prisoner that is, the sickest person that is, the lamest wretch that is, or the lothsomest Lazer that is, thinke themselues in an euill case, or else to be vndone, that haue such a gentle, louing, rich, mightie, and friendly father: For, let euery one assure themselues, that God is so louing & gentle, that neither pouertie nor penurie, sickneſſe nor sorenesse, captiuitie nor miserie can

make

make him forsake any, that is content to bee his childe, or gladly will take him to be his father. Marke what a vehemēt argument Christ vseth to make vs not only to craue of God what we lacke, but also to beleue that we shall obtaine it: Is there any among you (saith he) which if his sonne asketh him bread, will offer him a stone? or if he asketh fleth, will he proffer him a serpēt? If ye then which are euil can giue your children good gifts: howe much rather shall your father in heauen giue good things if you aske him? If this be not enough to make thē cast their only care on God their Father: if this will not allure them to aske what they lacke of God their father: and if this be not able to make thē firmly beleeue, that they shall haue that they require of God their Father: then let them refuse God for their Father, and for their prouider, and truste to themselues, whereby they must be driuen to lye for their liuing, to steale for their sustenance, to murther for their maintenance, and to serue for their safegarde: with many other mischieuous meanes, which when they haue tried a while, they finde their newe Father will so prosper their doings, that he will bring some of those his children to the gallowes, some of them to rot asunder, some of them to sterue vnder a hedge, some of thē to kill themselues, and some of them to die in desperatiō, and then those some to endlesse damnation. And this is the great gaine they get, by mistrusting and forsaking God their father, and in trusting to themselues, and their father the diuell. It is not a wonder to wey the weiwardnesse of those witlesse & wicked wretches, that mistrust in their miseries, this their good God and heauenly father: if one of these mistrustfull misers should see a Prince, a Kings sonne and heire, being tenderly and dearely beloued of the King his father feare to lacke food, mourne for money, or lament for liuing: would not he thinke the same Prince to be peuish or almost mad? then may not we be most sure, that that wretche is more than madde, that thinkes he can lacke any thing at his fathers handes the king of heauen, who loues him so well, that he hath chosen him to be his

Marke well.

sonne and heire with him, in that riche, great, mighty, and endlesse kingdome of heauen.

Omen. All this that you speake, is so considered of vs, that not one in all our Countrey, that is of any discretion, but fixes most firmely their whole Faith on this their louing and heauenly father, as well for all things nedefull for this life, as for the endlesse life to come.

Siuqila. Though all are faithfull with you, the most are faithlesse with vs: and though all put their trust in God with you, the most put their trust in thēselues with vs: for if they did not, they woulde not so greedily gather their goods together, & lay lands to lands, houses to houses, and riches to riches, as they do. Some ỳ are worth thousands, though they loke euery day to dye, (being of such extreame age) haue so little trust & confidence in God that gaue them al they haue, that they are so sparing to themselues, so niggardly to their neighbours, and so pinching to the pouertie, as though they should liue heere euer, or els as though they had not enough to finde themselues one day.

Omen. Well, though they spare and can not finde in their hearts to spende it, perhaps they will leaue it to such that will both spende and ende it. It woulde reioyce any godly mans heart to see how the rich with vs bestowes their time and their goods.

Siuqila. I pray you sir how is that?

Omen. Forsooth as soone as they are vp, which is very early, they goe to visit ther poore neighbours houses, & most gently, louingly, & willingly, they giue them mony to relieue them withal, according to their necessitie, and their owne abilitie: and you shall se the riche mens wiues (not without their husbands cōsents) carrie their childrēs apparel, sometimes before they be halfe worne, and giue the same to their poore neighbours to clad their children withall: so that the rich with vs are so godly and charitable to the poore, that it is a very hard thing to finde any poore with vs, that wantes either meate, drinke, or sufficient clothes. If a poore body with

Mirke their great game.

with vs should chance to goe in the stræte something coldly cladde, the first riche man or woman, I warrant you, tha mætes them, will not onely wæpe for their going so coldly, but also will carrie the powre party home with them: and if they haue but two garments, as they haue not lightly aboue thræ, they wil giue them one of them, and bidde them put the same on to kæpe them warme, saying: Brother, Christ bids vs do, as we would be done vnto, therefore sæing I would haue one to giue me a garment if I were naked or went coldly clothed: euen so I am willing to cloth thæ with this my garment, to kæpe thæ from the colde.

Siuqila. Oh happy people, that haue such charitable hearts: oh burning loue, that fæles the smart of their brother. Your powre people were best to kæpe thēselues stil with you, & not to come into our countrey to dwel, for if they shold they might happe to stande quaking in the stræate in a colde frostie weather all a whole day, without hauing any coate or garment giuen them: yea though forthie riche folkes cōming streight from a Sermon, should sæ them, whereof, some of them perhaps haue twentie vppermost garments of their owne at ỳ least, not once wæping at their want, nor sorrowing at their smart: thinking themselues to be pitiful inough, if they giue them a penny: which haply they get not, without a checke or a taunt. I pray God some of them leaue not their purses at home purposely, because they woulde giue them nothing. But me thinks these hard harted wretches, & these nicknamed Christians, the next time that they should looke on their great nūber of garded gownes, their costly cassocks, and their through furred garments, which are moe than euer they will weare, considering they make newe daily for themselues (and all to followe the newe fashion) and especially when they sæ them moth eaten, shoulde tremble and quake for feare, at the terrible woordes of Saint James, which threatneth all such, (saying) Goe to now, ye rich men, weepe and howle on your wretchednesse that shal come vpon you: your riches is corrupt, your garmēts are moth eaten:

As hard harted as the other are charitable.

This is meet to be marked

eaten: your gold and your siluer are cankered, & the rest of them shall be a witnesse vnto you, and shall eate your flesh as it were fire &c. But truly, their stonie hearts are so flintie hard, that neither these words, nor yet the most terrible threatnings in all the Scriptures besides, can penetrate any part thereof.

Note here.

Omen. As flinte stones are made of such a matter, that neither water can moisten, nor fire can melt: euen so such obdurate and stony hearts as you speake of, are farre vnlike to soften with the heauenly dewe of the sweete promises of the Gospel, or to feare, at the fierce and furious threatnings of the Scriptures. But if they that haue such stony harts, wold faithfully pray vnto God to clense their corrupt hearts, and to mollifie the same: assuredly he would doe it. For he will giue them whatsoeuer they aske faithfully, tending to his glorie and their profit. And he is able, for he can turn stones into Ware, Beastes into men, Diuels into Angels, and sinners into Saints. Hath not God made man to his owne likenesse: and himselfe into mans likenesse: for the soule of man is made in the forme and likenesse of God: and the son of God became very man: which wonderfull and mistical combination, or rather crosse marriage, was done and performed by that good God, only for man, without the request or prayer of any man. Then who can be so incredulous, that the same God that (vnrequested) hath done so much for man, wil not at the earnest prayer of man, mollifie and make soft his obdurate and stony harte? Faithfull prayer is so estéemed and so frequented with vs, that neither high, nor lowe, rich, nor poore, neither young nor olde, but makes it their meane to gaine by.

It is worthy the asking.

Siuqila. It is maruellous and almost incredible, that euery one with you doth depend vpon prayer. Well, as that is the onely meane to gette: so wicked practises, and diuelishe deuises bée the onely way to lose. I perceiue you doe not as many doe with vs, which are hearers and small followers: alwayes learning and neuer learned: giuen rather to

Marke.

prating

prating then to practising: more loth to be absent from a sermon, then willing to performe one point of the sermon.

Omen. No, assure your selfe of that: for, as soone as a sermon is ended with vs: al the hearers practise it by and by, especially such things as the Preacher perswades. As if he allure them to loue, then they imbrace loue in stead of hatred: if to quietnesse and peacemaking, then with all diligence they bring the contentious to concord, and furious foes to be faithful friends: if to be charitable and mercifull, then presently the richer sort succours their needy neighbours, going from house to house, to vnderstand their necessitie: they visit the sicke, and comfort them both with counsaile and coine: they resort vnto prisons, where not only they perswade the prisoners with Gods promises to be patient and penitent, but also mitigate their miseries with money and meat: and what else? truly, they cloth ỹ naked, fæd the hũgrie, & harbour the harbourlesse. For al their studie, endeuour, and delight is, to do the workes of mercy: knowing, that the doers thereof shal remaine in Heauen with Christ, and the neglecters thereof shall dwell in Hel with the diuel. And this is the dayly exercise of the rich with vs, Is it not so with you?

Siuqila. No it is quite contrary: these are too good to bee followed of vs: and ours to euill to be liked of you. I will not say, but that some with vs vse these orders: but vniuersallie (as with you) I am sure they doe not. Belike they spend the vacant times of the Sabboth day in this order.

Omen. May, not only of the Sabboth day, but of al other dayes.

Siuqila. I would to GOD they did bestowe the Sabboth daye so well with vs. I thinke verilye, if any day be more prophaned with vs then other it is the Sabboth daye, that God hath appointed to bee kept most holye. For I doubt manye doe come to the Church that day more to pye, then to praye: more to looke, then to learne: more to shew themselues, then to shunne sinne: more to marke others, then to amend themselues: more for customs, then conscience, and

more to heare a fine Preaching, then to followe the godlye teaching. And if manye of them doe thus, that come to the Church, what may be thought of them that come not to the Church? Many are constrained to labour for their liuing in the week day, whereby they auoid idleneſſe the mother of miſchief, wherof many I feare, though they are not idle on the Sabboth day, they are not wel occupied. For that day they giue themſelues to Drinking, Dicing, Daunc ing, Swearing, chafſing, Playing Bowling, Beare-baiting, & to other vanities: and this is the regard that they haue to God, vſing themſelues that doe moſt wickedly, that Gode would haue them liue moſt holily.

Omen. Surely they are ſuch, that I am not able to rehearſe their follie.

Siuqila. Yea, but none with vs but are thought to be wiſe inough as long as they haue Wealth. But I praye you is Wiſedome preferred before Wealth with you, or no?

Omen. Yea indéd is it.

Siuqila. It is not ſo with vs, for truly the people are ſo peeuiſhly addicted, that they eſteeme Wealth aboue Wiſedome, and as it ſeemes, they thinke that the wealthye are wiſe, and the poore are fooles. For euery word that the riche ſpeaketh is ſoothed and counted for an Oracle, (be it neuer ſo fond) but let the poore ſpeak neuer ſo wiſely, he is tript before his tale be halfe tolde, and he is flæred or ieſted at therefore. But if the ſaid rich man doth fall into pouerty, and the ſame poore man chance to be rich, then Tomam is turned French, and then the foole is ſodainly become wiſe, and the wiſe man a foole. So that hereby it muſt nœds appeare, ý it is Wealth that makes Wiſedome, and pouerty makes fooles. For whē wealth is gone, all wiſedome is gone: and when Pouerty is gone, then all Foliſhneſſe is gone.

It is true.

Marke.

Omen. It is not ſo with vs, for if a wiſe rich man doe chaunce to come to pouertie, he is not onely prouided for, that he ſhall haue ſufficient to liue on during his life, but his counſayle is required and taken in vrgente affaires and waighty

Note here.

waighty matters as well as it was before, for GOD, not wealth giueth wisedome.

Siuqila. I would it were so with vs: but truely I haue seldome seene, that their counsayle is craued being fallen in decaye, that haue in their Wealth borne greate authoritie, though they were well worthy for their witte and honest behauiour. Therefore wee may se that Wealth, more then Wisedome: goodes, more then goodnesse: and authoritie more then abilitie is preferred: which me thinkes is preposterous. For, who will esteeme a Horse the worse for hauing nothing but a halter on his head? and who will esteeme a iade the better for his saddle and trim trappers? Then if we esteeme a Horse for his goodnesse & agility, why should we not accept a man for his knowledge & honestie? wealth cannot make a fole the wiser, nor Pouertie cannot make a wise man foolishe. For the fole cannot tell howe to vse himselfe in wealth: but the wise man can tell how to behaue himselfe in pouerty. Where wisedome wants, wealth may waft: and where wisedome is (though worldly wealth may decay) the minde cannot choose but be rich. Therefore it is better to haue a rich minde with wisedome, then a full purse with Follie.

Omen. Your wordes are to be affirmed for trueth: and as it is commonlye saide, they haue neuer an euill daye that haue a good night: so they haue neuer an euill life that haue a good death. Poore wisedome dies alwaies richly: but rich follie dyes poorely. Therefore as one cannot thinke himselfe happy before his happie ende: so cannot one thinke himselfe vnhappie that wisedome leades, who assuredlye will bring him to an happy end. We thought I heard you say, that many with you doe prophane the Sabboth day, with much wickednesse, as with swearing, and other execrable vices. May I beleeue you?

Siuqila. Yea, as wel as I may beleeue you in many things that you haue spoken, May, I tell you, they wil not sticke to sweare and forsweare themselues on that day.

Omen. Then I think they wil not spare to doe it on other dayes.

Siuqila. Be sure of that: if sinfull swearing might make þ Sabboth day, then euery day in the weeke would be a Sabboth day with vs.

Omen. Then it is very like they will sweare as well for toyes and trifles, as for the triall of Trueth. But either you haue no law for such, or else you execute not the lawe on such. But if such swearers were with vs, we woulde make them leaue their swearin, or else we would bar them of their speaking.

Siuqila. Which way?

Omen. We woulde cutte out their tongues, if no waies woulde warne them. If one should sweare with vs (as it is impossible to finde a swearer in all our Countrey, the firste time, he should be admonished by a Preacher or Minister: but if he shoulde sweare the second time, he shoulde then presently be put out of his house, least he should bring the plague of GOD amonge his neighbours: but at the twelue moneths ende, if he hath liued honestly and without swearing all that while, he shall be suffered to enioy and dwell in his house againe. But, if he should sweare the third time, he should then (with out pardon) haue his tongue cut out, and then we are sure, he may wel thinke an oathe, but he can not sweare an othe.

Siuqila. Oh that we had that lawe and well executed. Well, though there be no lawe for punishing such swearers with vs, yet GOD with horrible and sodaine death hath often times plagued such Swearers with vs. Whereof one beeing in high fauoure with his Prince, thorough the enuye and malice procured the King to putte his owne brother to death, for whose death the King was afterwards verye sorrie: Which noble man after sitting with the King at meate, and spying the Kings buller stumbling (bearing a cuppe of drinke in his hande) recouering himselfe againe quickly with the other foote, saide: There one brother helped

ped an other. Which, when the King hearde, he sayde: So might my brother haue helped me if he had bene aliue: blaming him then for his brothers death. At which time, the saide noble man went about to excuse himselfe to the King, by forswearing himselfe before God, & toke a peece of bread and said: so safely might I eate this peece of breade, as I am guiltelesse of your brothers death: and therewith hee died sodainely, choked with the saide peece of breade. Thus was this forsworne wretch with horrible and sodaine death plagued by God, that thought himselfe safe from the punishment of man.

Omen. He had bene better to suffer the penaltie of our lawe a great deale.

Siuqila. It was credibly reported, that a lustie ladde with vs, (a solemne swearer,) losing his money at Dice, had blasphemed God with many terrible othes, saying: If I had the Diuell here, I would eate him: who had no sooner spoke these words, but a Spider (or else the Diuel in the likenesse of a Spider) came down ouer his mouth: which, as soone as he sawe, he snacht into his mouth, and so died presently.

Omen. A fearefull example, and enough (me thinkes) to make euery one cease from swearing. If it were a Spider, then it was sufficient to destroy his bodie: but if it were the Diuell, it was enough to destroy him and a thousand such, both bodie and soule. Surely it is for want of punishing of offendours, that you haue so many offendors: and because we punish without pardon, wee haue no swearers to craue pardon. Nay, Lying is so much detested with vs, that if one lye in sporte, hee shall bee punished in earnest: for, if one make a pleasant lye, though hee hurte no body therewith, for the first such lye hee shall be reproued, for the second such Lye hee shall bee fiue dayes imprisoned: and for the thirde such Lye, and euerie other such Lye after, he shall bee banished from the place he dwelleth in for the space of three moneths: but if one with vs should make a lye to the deceiuing or hurting of any, or speake a lye before a Magistrate or a Marke.

Iudge, then the partie for euery such lye, shall bee constrained to hold his peace, & to speak neuer a word to any person the space of three moneths after, vnlesse he shall be required of some Ruler for some vrgent matter: and he shal weare on his sléue all that while, an H. and an L. for a hurtful Lyar.

Siuqila. But what if any shall receiue harme, losse, or damage by his making of that lye?

Omen. Then the said Lyar shall restore out of his owne goods, landes, or liuing, as much to the partie so hurt or endomaged, as will fully satisfie the same: if al his goods, lands or liuing are able to do it.

Siuqila. But shall the Lyar haue no more harme if any should chãce to be hurt, wounded, or maimed, by his said lye?

Omen. Yes, be bolde of that: for, if any be hurt, wounded or maimed, through the false report or lye of any body, the lyar immediatly shal be hurt, wounded, or maimed on the same part of his body, and in such order, as the partie was hurt by meanes of the said lye. And I will shew you how such a lyar was serued with vs.

Siuqila. How I pray you?

Omen. There was one (but it is a great while since,) that owing one of his neighbours euill will, and vnable to hurt himselfe, went and tolde a lusty fellowe, a shamefull lye of him, who, he was sure, would not fully soone beléue him, but also would pay him home for it, saying: Sir, did you euer hurt or harme such a man? No truely, (said he) that I wote of, and to tell you truely, I scarcely knowe him if I sée him. Then said the lyar, he hath much misused you, for hee saide, that you are both a common Drunkarde, and such a common Lyar, that neuer a woorde you speake can be credited. Then saide the other, I would I knewe where hee were, for then I would be reuenged on him for thus misusing of mé: mary (saide the Lyar) ponder he is, you can haue no better time than now to deale with him. At which time immediatly the other furiously dydde flye vppon him, and by chaunce (thrusting at his face) hé did quyte put out one of his eyes.

Siuqila.

Siuqila. Then what was done to the man that did so hurte him.

Omen. Forsooth hée hadde the lawe therefore in all poyntes, as before is described. But my whole tale tendeth to this naughtie Lyar, which was the occasion hée was so hurte.

Siuqila. I pray you Syr, what rewarde had hee for the making of that lye?

Omen. Such a rewarde as did sticke to him as long as he liued: For he was brought before the Ruler there, who caused immediatly the like eye of his to be put out: and then he was commanded to silence for three moneths, and he did weare the badge of H. and L. so long. Cõsider this.

Siuqila. Oh such a lawe with vs, and so well executed, would teach many a one to tell trueth, that doe nowe almost nothing but lye.

Omen. What? is lying thought so small an offence with you, that there is no lawe nor punishment for it?

Siuqila. Yea in déede is it. Nay merry and pleasant lyes we take rather for a sport than for a sinne. Lying with vs is so loued and allowed, that there are many times gamings and prises therefore purposely, to encourage one to out lye another.

Omen. And what shal he gain that gets ỹ victorie in lying?

Siuqila. He shal haue a siluer whetstone for his labour.

Omen. Surely, if one be worthy to haue a whetstone of Siluer for telling of lyes, then one is worthy to haue a whetstone of Golde for telling of Truth: truely mée thinkes a Whip of whiteleather were more méete for a Lyar, than a Whetstone of Siluer.

Siuqila. In my iudgement he was either a notable Lyar, or loued Lying better than Saint Paul did, that deuised such a rewarde for such an euill desert. I marueil what moued him, that the lewdest Lyar should haue a siluer Whetstone for his labour.

Omen. I knowe not, vnlesse he thought he was worthy for

for his lying to goe alwayes with a blunte knife, wherby hée should not be able to cutte his meate: and that he should haue none other whetstone wherewith to sharpe his knife, but the same of Siluer which he had wonne with lying.

Siuqila. What his fond fancie was therein I knowe not: but I wishe, that euerie such lyar hadde rather a sharpe knife, and no meate, than to haue meat inough, with a blunt edged knife: vntill they left their lying. Saint Augustine woulde in no wyse haue vs to lye, though it might doe good. For, if a man lay at the poynt of death (saieth he) that hath a sonne dead by trauailing into a farre Country, yet wee ought not to say vnto the sicke man, that his sonne is mery and aliue, though thereby we did knowe hee shoulde reuiue or recouer his health. Nowe, if we may not tell hurtlesse lyes to doe good: then we may not tell hurtfull and wicked lyes to doe euill. Saint Paule sayeth, we may not do euill, whereof good may followe: then we may not doe euill whereof mischiefe may followe. Christ is trueth, and they that meane to resemble Christ: they that meane to followe Christ: they that meane to haue Christ their Captaine: they that meane to haue Christ their Sauiour: they that meane to rise with Christe: they that meane to dwell for euer in Heauen with Christe: let such learne to tell trueth with Christe. And they that meane to be exempt from the presence of God: they that meane to lose the endlesse ioyes of Heauen: that they haue lust to lie in the furious flames of Hel fire: they that desire the felowshyp of the Diuels in Hel: and they that would gladly be tormented of the Diuel for euer without any mercie, let them lie and spare not: if they be not fully instructed in lying, let them learne to lye of their father the Diuell, who is, and hath bene the head Captaine of lyars from the beginning.

Omen. Well, such as doe serue vnder this Captaine, were best nowe fly from him. For nowe in this life they may, but if they be once his hyred and prest souldiours in Hel, then they cannot.

Siuqila.

Siuqila. I thinke it is better by telling of trueth to goe vnto Heauen, then by telling of lies to goe vnto Hell. But I pray you, what if any with you should chaunce to forsweare themselues, called as witnesses before Rulers, Magistrates, or Judges.

Omen. As soon as they are proued periured, their tõgues are cutte out, without any pardon, where by we are sure, they will neuer commit periurie any more: and halfe of all their goodes straight-way is conuerted vnto the Kings vse. But in this case ỳ King hath neuer the more goods, nor they fewer tongues. A lawe for Periury in Mauqsun.

Siuqila. Why so?

Omen. For there are none with vs that will once sweare an oth, or take the name of God in vaine: much lesse, that will forsweare themselues. For, euery one with vs doeth thinke verely, that if you should but once take the name of God in vaine, that then Gods plague would continue in their house but if they forsweare themselues, they beleeue faithfully, that then God would send fire from heauen, and burne both them and their house. Marke the godly consideration of the men of Mauqsun.

Siuqila. And truely there are some such shameless swearers with vs, and that are so Godlesse and Faithlesse, that, if God himselfe should warne them ouer night, and saye, If thou wilt not leaue thy swearing, looke to morrowe for thy consuming: yet I thinke verely, they would scantly regarde it, or sweare any one whitte the lesse. Marke.

Omen. Wel, I doubt that such doe feare more the shorte punishing of their bodies here, then the continuall tormenting of their soules in Hel. For I am in this opinion, that, if a few of your swearers were bypoled with our Bytte, and were punished without pardon, (as they in our Country are if they doe chance to offend) their greate othes would be turned into Yea and Nay.

Siuqila. I haue such good liking to your law, that I wish it, or such like were executed with vs as a Lawe. But sir I pray you, what if any be troubled, sewed, or imprisoned by

false repoꝛt oꝛ wꝛong infoꝛmation with you?

Omen. What if Fire be turned into Water, Birds into Fishes, Tabers and Belles into Buckets? I tel you ther are none with vs that will once tel a lie, oꝛ wil giue any wꝛong infoꝛmation against any.

Siuqila. You dwel in such a Countrey as I neuer heard of: you haue not so fewe such, but we haue as many such.

Omen. Yea, but if you did vse such, I durst lay a wager, that shoꝛtly you should haue none such.

Siuqila. How would you vse such, if you had any such?

Omen. If any with vs should falsely suggest oꝛ molest, oꝛ giue any wꝛong infoꝛmation againste anye, the party that hath wꝛongfully suggested oꝛ infoꝛmed, shall incur the like danger, penaltie and punishment, as the partie against whō the infoꝛmation was made, should haue done, if the suggestion oꝛ infoꝛmation against him had ben true. As if the partie complained of, should haue lost his eies, eares, handes, oꝛ tongue (if the infoꝛmation had bin true) then the false suggester, oꝛ wꝛong infoꝛmer shall lose his eies, eares, handes, oꝛ tongue, and if the partie complained of, should haue lost his life, (if the infoꝛmation had bene true) then the infoꝛmer oꝛ suggester shall lose his life, if his infoꝛmation be false. And so of losse of landes, goodes, pꝛisonment, oꝛ any other punishment. A rare example I wil tell you of one with vs, how hee was vsed that gaue wꝛong and wicked infoꝛmation against one, onelye of malice and spite, and the rather bycause hee thought to haue begged his liuing.

A law foꝛ false infoꝛmers.

Siuqila. Well it, foꝛ I will heare you attentiuely.

Omen. There was once in our Countrey, a verye wicked fellowe, that dwelled nighe vnto a verye godly and honest man: who, as the Diuell doeth not loue God, so this diueliſhe fellowe could not abide his godly neighboꝛ: & as he hated him, so he hasted to woꝛke his destruction. And bycause he soughte no moꝛe but his life, he deuised woꝛdes of high treason, that he should speake against the King, and he enfoꝛmed the Ruler there, of his own deuised woꝛds, saying, that

A strange exãple of a wicked infoꝛmer.

that he himselfe heard him speak thē. And to make the thing more cock sure, he hir[illegible] two witnesses to affyrme, that they hearde him likewise speak the same wordes of treason: which when the Ruler hearde, he sent for the partie that was complained of, to whom when he was come, the Ruler & Judge said: Sirra, here is one of thy neighbors (as I understand) hath enformed, that thou hast spoken wordes of high treason against the King: & he hath not only hearde thée speake them, but also here are two witnesses that did heare thee also.

Which when this gentlemā heard, he was so astonied, that he could scantly speake one worde, to whome the Ruler said: Sirra, you were best speake your selfe, and to excuse your selfe: for here are thrée come to accuse you. And then ỳ man remembring himselfe, knéeled downe and said: O my God and heauenly father, thou knowest whether I am guiltie in this that is laide to my charge or not: as thou deliueredst Daniel out of the Lions denne, the thrée children out of the fierie fornace, and chast Susanna from the two wicked Judges: Deliuer me Lord for thy mercies sake at this present, from these rauenors that séeke guiltlesse my spoile & destruction: and with that he rose vp, and saide to the Ruler as followeth: I beséech you to examine them seuerallye by themselues: what were the wordes I spake, where I spake them, and when I spake them, and the Judge didde so. Which, when he had done, he found euery one of them agrée in one tale. And then the Ruler said to the accused man, these men doe all agrée, that in such a place, and in such a day, and how thou didst speake such wordes against the King: therefore, as farre as I sée I must be constrained to giue iudgement against thee, according to the lawe. At whose wordes the accused man knéeled downe again, & said with wéeping teares: Oh Lorde, I am guiltelesse, so lette me not be helpelesse: in thée is all my hope, thou neuer deceiuest them that putte their trust in thée: thou art able to pleade in my cause. Then the Ruler bad him arise, and saide vnto him: I perceiue thou hast a feruent trust in God. Wel, I will charge these thy aduersaries

uersaries a little straighter. Well Maisters, this goodman whom you haue accused here of high treason, is iudged of al that knowe him, to be as faithfull to God, as obedient to his Prince, and as louing to his neighbors, as curteous to strãgers, as liberall to the powre, and as commodious to his coũtry, as any of vs al, and a great deale more then anye of you thyé that haue accused him. But, for that we are to doe Iustice, wé meane not, but according to your accusations, to procéde against him. Notwithstanding, I will say to you by the way, that if he die guiltlesse through your false accusations, God wil not only plague you, as long as you liue, with a troubled and tormented conscience, but also with desperate mindes at your deathes, which is the verie line that leades you to hel. Let Iudas be a pattern to you, that falsely betraid Christe his Maister: for as soone as he had taken the money ẏ he betrayed him for, he did not straitwaies dispair, whereby he neuer asked pardon of God for his fault, & so desperatly hanged himselfe, and his bowels gushed out: & so he is become the child of perdition, wherby he hath lost Heauen for Hell, pleasure for paine, gladnesse for sadnesse, & God for the Diuel. Is not this a proper gain, that his money hath brought him? Therefore you that are witnesses, if you haue taken mony for the betraying of this accused man, your money wil bring you Iudas gaine: vnlesse you repent you otherwaies then Iudas did, which gaine, is to bee for euer in the torments of Hell fire, with the Diuell and his Angels, and to be expulsed from the presence of God. And thereat the accused man knéeled downe and saide: Oh Lorde defende me, and pleade nowe my cause. And as soone as the accused man had spoken these wordes, there came one man in great hast, and preased to come before the Judge, saying as followeth: Oh worthy Judge, you sit here in the place of God the most high and greatest Judge, & the Judge of al Iudges, to heare the trueth without any partialitie, and to iudge according to right and equitie: whose faith is so firme, whose godlinesse is so great, and whose trueth is so tried, that I am assured,

Marke howe God defends ẏ righteous.

that

that nothing can make you wyre from the right way. To whom the Iudge saide, thereof assure thy selfe, for I knowe, and it is alwayes in my minde when I sit in this place, that though I can not see God in heauen, yet he sees and beholdes mee on earth. Doe you not thinke, that if the King of our Countrey, were here nowe in this place, but that I woulde examine all things appertaining to this matter so exactly, goe about to boulte out the trueth with such diligence, and iudge the same without fauoure or affection according to equitie, whereby to please the King? yes verily. Then howe much more ought I to examine with equitie, trye out the trueth diligently, and iudge without partialitie, seeing our good God the King of all kings, and Iudge of Iudges, is nowe present in this place, and will not onelye heare all the whole matter from the beginning to the ende, but also will poure his vengeance vpon you, if you witnesse falsely, and on me, if I iudge not vprightly, who heares what wee say, sees what we do, and knowes what we thinke. For, if the painter can see, that makes an eye that can not see, then God muste needes see, that made our eyes that can see. If he can heare, that makes an eare, that can not heare, then God of force must needs heare, ỳ hath made our eares that can heare. And shal not he also that made our hearts likewise, knowe what we thinke in our harts? yes doubtlesse. Therefore take you gret heed, al ye that haue to speak before me in this case, for whatsoeuer you speake vnto me, either true or false, you speake to God: and if you speake true, God will protect you, if you will speake false, then God will detest you. Which of you all, if the kings Maiestie were here in the next roome or chamber, durst vtter a lye so loude, that the king knowing it to be a lye, should heare it? Then what is he that dare once presume to beare false witnesse against his neighbour, in the hearing of God the great King of all, that makes kings and puts downe kings at his pleasure, who is present here before vs all in this place, (though not personally, yet spiritually:) therefore now my friend, I am determined to heare

the trueth to trye out the trueth, and to Iudge according to trueth, and therefore I charge thée speake nothing but the trueth. Then sayde the same fellowe that came to speake with the Iudge so hastily: My Lorde, I hearde but euen a whyle since (as God woulde) that one is accused before you of high treason. Then said the Iudge, in dede here is such a one, doest thou knowe him? there hée standes beside thée. Then saide the fellowe: of trueth my Lorde, I knowe him not, but I haue hearde him as much commended for his goodnesse, as this his accuser is discommended for his euilnesse: so it may be (said the Iudge) and yet he neuer the better, nor the other the worse: for perhappes you neuer heard him commended, nor the other discommended. Yes truely my Lorde (sayde the fellowe) I haue hearde both, and that not of a fewe, which I speake here vnfaynedly, both before the Maiestie of God and you. And for that we are all bounde to tell the trueth, and to defende the innocente as muche as it lyeth in vs, I am come nowe in the feare of God, and in singlenesse of heart, to vtter so muche vnto you, as thereby you may the better sucke out the soothe, and trie out the trueth. But firste I praye thee, sayde the Iudge, doest thou knowe his accuser? yea that I doe (saide the fellowe) more of his séeking than of my desiring. Well nowe tell on thy tale, sayde the Iudge, and I will heare thée attentiuely. Then saide the fellowe to the Iudge, this accuser here that hath accused this man for highe treason againste the King, was very importunate foure or fiue times at the leaste with mée, to be a witnesse against him therein, and if I woulde affirme when néede shoulde stande, that I heard him speake the wordes, hée woulde giue me a greate summe of money, and saide moreouer, that after his death, he hoped to haue great part of his liuing, whereof, some lay very nigh to his house (but I hope hé shall haue as much good of it, as Iesabel had of Nabothes Vineyard.) And he promised mee also, that if he fared well, that I should fare neuer the worse. But I liked his fare so well, that I said his fare was too fine

for

for me to leade on: and so by no meanes I woulde consent to his most wicked purpose, saying moreouer to him at my departing, take heede, for you thinke this is the very waye to wynne, but beleeue me, beleeue me, it is the very high waye to lose. If hee lose his short life here guiltlesse, then he shall find his life in heauen endlesse. And though by his death you seme to liue the richer here: yet by this your wicked life, you shall procure your eternall death in Hell, where you shal neuer see God, nor shunne the Diuell. And then hee went very sorrowfully from me, more (as it seemes by the sequele) for that he could not procure me to his purpose, thā that he was sorie for his sinne. Then saide the Judge, I feare this fume is not without fire, it smels somewhat of the smoake: what say you that are his accuser to this? then said the accuser, O my Lord, this man that is the traytour, hath procured this man with money to saue himselfe by slaundring of me. Consider this man speakes on the behalfe of a Traytour, and I speake on the behalfe of a King. Is the King (saide the Judge) so desirous of his subiectes wrongfull death, as he would haue none to tell truth in the defence of their life? We do the king no wrong to trie out the trueth, and to saue an innocent: neither do we the king right, if we heare not true witnesses against a Traytour, and iudge him according to the lawe: but assure thy selfe, that thy naming of the King, (whom I reuerence) shal neither let vs from doing of right, nor yet constraine vs to do any wrong. We haue a heauenly King here present, though our earthly King bee absente, whom I honor, feare, and reuerence, more than I maye or ought my earthly soueraigne: for he is mortall, and can kill but the body, nor that neither, vnlesse God giue him leaue: but God our heauenly king that is here present, can kill at his pleasure both body and soule for euer in Hell fire. Well sir (said the accuser) I haue two witnesses to affirme my tale, and he hath but one to speake on his side: and yet that that he hath spoken, is nothing with him if it be well considered, for he doth not saye, that he that we accuse did neuer speake

such

ſuch woꝛds of treaſon, but he hath inuented a friuolous matter, only to diſcredit me. Therefoꝛe I beſeech you (oh woꝛthy Iudge) to conſider that the traytour neither hath ſayde, noꝛ can ſay any thing foꝛ himſelfe, noꝛ this fellow (hyred by him as it ſæmes) hath ſaide any thing to the purpoſe. Then the man that was accuſed ſaide to the Iudge: oh my Loꝛd conſider the truth and the innocents cauſe: as I ſtand here befoꝛe God and you, ſo I will not lye neither to God noꝛ you, the truth is, when I was preſented to come befoꝛe you, I knewe not the cauſe thereof, which being true, as God knowes that is here preſent, the time is very ſhoꝛt, as your Loꝛdſhip and all the reſt here may very well iudge, to premeditate, pꝛocure, oꝛ pꝛactiſe any ſuch pollicie. And foꝛ this mã, which the Loꝛd I am ſure hath ſent on my ſide, I neuer ſawe him, oꝛ ſpake with him in all my life to my remembꝛance. Therfoꝛe my Loꝛd, think that I am here as giltleſſe Suſan, & this man God hath raiſed vp in ſtead of Daniel, which I doubt not at length, but will be able to coũteruaile againſt theſe two falſe witneſſe, that are in ſteade of two wicked Iudges. And God that is here my perpetuall patrone, is ſufficient and able to counteruaile this my wicked accuſer. And then as ſoone as this honeſt accuſed man had ſaid theſe woꝛdes to the Iudge, an other ſtraunge man came in haſtily, and pꝛeaced very much to ſpeake to the Iudge, and ſayde: Oh my Loꝛde, I feare that here are thꝛée Wolues determined to deuoure a ſimple and innocent Lambe. Howe knoweſt thou that, ſayde the Iudge? truly then ſaid the man, I was going euen nowe within this houre thꝛée oꝛ foure miles from home about certaine vꝛgent buſines, and as I was going, I met by chance, (nay rather by Gods pꝛouidence) with one that aſked me if I knewe ſuch a man, to whome I anſwered and ſaid that I knew him not, but I haue heards a good repoꝛt of him, to bée both honeſt, godly, & charitable. Well then ſaid he againe to me, he is like to be caſt away this daye foꝛ byghe treaſon againſt the king. What is the cauſe, and who is his accuſer, ſaide I: and then he declared vnto me, the woꝛdes of treaſon

that

that he should speake, and named this man (that stands here) to be his accuser therein, which when I heard, hearing so much good of the man accused, and knowing so much euil of the accuser, I cut of my needful iorney, & came hither with great speed, to tel a truth, and to saue an innocent, if by any means I may. Then said the Iudge to him, thinkest thou that this man that is accused of treason is guiltlesse therein? Yea that I do, said the fellow, or else this his accuser would neuer haue hyred me to beare false witnesse against him therein. Is this true that thou saiest, said the Iudge: yea my Lorde that it is (saide the fellowe) he cannot well denye it, for I am sure halfe a dozen times at the least, he was verye importunate on me to beare witnesse against him in this same matter that he hath accused him off, and offered me money therefore largely: and vnderstanding partly my need, he thought I could no more refuse his money, then he could resist the Diuell when he moued him to mischiefe. For if I would haue consented to him herein, this good man had not bene so long vnaccused as he is: therefore I beseeche your Lordshippe to consider well of it, for I am neither desired hired, bribed, nor procured to come hither nowe, to speake this that I haue saide. Tell me truelye, saide the Iudge, doest thou knowe the man that is accused? no sir (saide the fellow) I neuer sawe him in all my life that I wote of, but I haue heard of his good name and honest fame: but I knowe his accuser very well, for he offered me money to be false witnesse against him halfe a dozen times at the least, as I said before. Did not I tell you saide the Iudge, that after thys fume fire would followe? And then the accused knéeled downe vpon his knees with weeping teares, saying, O Lord: nowe I perceiue thou hast heard, my prayer and performed my petition: in steed of my accusers, two false witnesses, thou hast sent me two true witnesses, by which two witnesses (and al thoughe thée) my trueth shall be tried, and their falsenesse shall be founde. And then the Iudge saide to the accuser, how say you to this sirra? here are two witnesses stirred vp

Marke the Iudge.

by God, againg your two witnesses, procured by the Diuel. I perceiue thou lookedst for nothing lesse, then that these two should haue come hither to declare the truth as they do. Wel it is the Lorde our God that hath sent them, and none else. What canst thou say to this? Then said the accuser, oh my Lord, both these are hyred for mony, for the deliuery, of this Traitour, and for my destruction. A vaine excuse (saide the Iudge) for this man hath protested before God that he knew not the cause he was sent for, whē I did send for him. Which if it be so, it is very vnlykely, that since I laide the matter to his charge, he shold procure this practise, & find such friends that he neuer knew before, in so shorte a time, especially seing he neuer spake nor once whispered to any since his coming hither: but seing (said the Iudge) the trueth of euerie matter oughte to be tried by the othes of the informers or witnesses, therefore I will haue euery one of you in this case deposed. And first, wil you two that came of your own motion, or rather by God procured, (as I thinke) sweare now before the Lord, without malice, affectiō, enuy, spite, hatred, or without any other sinister meanes, only for truths sake, that this accuser of this man of high treson against ỹ king, would haue hyred you for money, to be false witnesses against thys accused man in this same case whereof he is nowe accused? Then said the same two men to the Iudge, yea my Lord that we will with all our hearts; for as the Lord knowes the secretes of all our hearts, we haue said nothing, nor will saye any thinge, but onely the trueth. Then saide the Iudge to them, nowe take your othes thereof: and so they were deposed and sworne, and then the Iudge bid them stand aside and commaunded the accuser and his two witnesses to take their othes afore him, that the accused man did speake such wordes of treason whereof they accused him. And as they were taking their othes, ỹ one of ỹ witnesses could not speak for the Lord did make his tongue to swell in his mouth, that it was horrible to see. The other witnesse immediatelye fell

downe

downe before them starke lame, and the wicked accuser was then stroken blinde. At which sodaine change and righteous stroke of God, the Iudge and all the rest were amazed. Then saide the Iudge: oh wicked wretches, did not I warne you of this before? doe you thinke that God that is all truth, will winke at wickednesse or fauour falshode? what say you now is this man guiltie in that whereof you haue accused him? why do you not speake: though one of your tongues is swolne by the right iudgement of God, yet I beleeue God hath reserued some of your tongues to vtter the truth, and to excuse this innocent lambe appointed to the slaughter. Then the false witnesse that was stroken lame, saide to the Iudge, we haue worthily deserued the wrath of God, which nowe is iustly fallen vpon vs: we might haue taken hed before by your good admonitions, profitable perswasions and wittie warnings, but that we lacked the grace of God. Therfore as one that is compelled by the great God (ruler of all thinges) I wil open vnto your Lordship al the whole truth. This good man that is accused, is most falsely and vniustly accused: and this man whose tongue is thus swolne in his head, as you se and I that am so sodainly become lame, for grednesse of mony giuen vnto vs by this now wicked blind man, haue accused this good mā, & witnessed that he heard him speak such words of treason, whereas the Lord knowes, we neuer heard him speake any such thing. And euen as this blinde wicked wretch did entice with money and faire promises these two good men (but all in vaine) who haue helped to saue thys innocent: euen so he gaue vs money with manie faire promises of great rewardes to condemne moste vniustlie this innocente. Whereat the man with the swolne tongue made signes w his handes looking toward heauen, affirming therby, that al was true that his lame fellow had saide. Then the Iudge saide, oh vile varlets not worthy to liue: what sayest thou (thou wicked accuser) to this: who God most righteously hath striken blind: are not thy diuelish deuises come to a trim

drift: Then the blind accuser kneeled downe vpon his knees and said: I am worthy to die, it is onely I, that for spite and malice, and hope of worldly gaine, haue mused this mischiefe and procured this practise against this godly, vertuous, and innocent man. Then said the Iudge to the innocēt man, giue God the praise, for it is he that hath wrought this wonder: then said the innocent man, kneeling vpon his knees: O Lord I thanke thee, that thou hast not only heard me, but also hast deliuered me, blessed be thy name for euer. Then the accuser and the two false witnesses, by the iudgement of the Iudge, were tyed in four seuerall parts to four strong Horses, that is, eyther arme to a Horse, and either leg to a Horse: and thā when the Horses were ierked, euery one of them was torne asunder, and all their landes and goods were solde and giuen to the releefe of the poore.

Siuqila. Surely herein God wrought wonderfully, and the Iudge verye godly and truelye. If this lawe were so executed with vs as it is with you, many that are troubled should liue more in quiet: many should haue right, that now haue much wrong: and many should be vnaccused that now are falsely accused.

Omen. Where Gods word is plentie, there iustice should not be deintie. I muse that Sin is so suffered, where Gods word is so preached. I perceiue, with you there are mo Professors then Followers.

Siuqila. I would it were not so. Is there anye with you that vse to play at Dice?

Omen. None at all: but, if there were any, they would not be swearing Dicers, that will eate the Diuell at a bit e in the likenesse of a Spider, (according as you told the tale of late) wee haue a Lawe with vs, that euery one that playeth at Dice or Cards for money, or for any other thing of any value, the winner shall forfeite so much & twice as much more as he winneth: and the loser shall forfaite as muche more as he looseth, which forfaiture shall be deuided into three equall partes, one parte whereof shall be to the vse of

Kener a Diter in Mauqsun.

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the king, one other part thereof shall be to the vse of the re-
uealer, and the third part thereof shall be equally deuided a-
mong ten of the nexest neighbours, dwelling next to the
house or place, where the said money is wonne or lost. And for
euery houre they play, at one time, both the winner and loser
shall be imprisoned one moneth.

Siuqila. If this lawe be as strictely executed, and as nar-
rowly looked to, as the rest of your lawes: then there is not so
much money wonne and lost with you in a whole yeere, as
there is with vs in one day, nay in one houre.

Omen. Whether it be executed or not I knowe not, but
there is not one Dicer nor yet Carder in all our Countrey.
Our Rulers, Lords, Knightes, and Gentlemen (wishing ra-
ther to profite other, than to fill their purses with other mes
pence, & to solace their wearied mindes by honest pastimes,
than to get greedie gaine by diuelish and detestable Dice-
playe) do vse diuerse times (when they do playe) to playe at
Chesse, the Astronomers game, & the Philosophers game,
which whettes their wittes, recreates their minds, and hurts
no body in the meane season.

The exercise of the higher sort.

Siuqila. The games you speake of are too busie for ma-
ny of our heads: and many of our heads are otherwise too
busie to followe your good orders. Diceplaye is so common-
ly vsed with vs, that many boyes, seruingmen, and other, are
more expert in playing at Dice, than in Dauids Psalmes.

Omen. Haue you no lawes against such vnlawefull
games?

Siuqila. Yes, we haue lawes to forbidde them, and li-
cences to allowe them.

Marke well.

Omen. That is as though a father should cõmande his
sonne to goe to schoole, & immediatly giue him leaue to play
the truant. Those lawes shall neuer bee well kept, that are
licenced to bee broken. Nay, if wee haue lawes, wee kæpe
lawes.

Marke this well.

Siuqila. And if wee haue lawes, wee breake lawes. If
men would consider, what perilles Diceplaye procureth,

what mischiefes it maintaineth, and what vices it doeth driue: then many woulde loath it, that nowe do loue it: manye woulde detest it, that nowe delighte in it: and manye woulde forsake it, that nowe doe fauour it. Haue not many lost in one yere at Dice so much, as their friendes were getting all their whole life? Haue not many lost at Dice in a weke, that that woulde well haue serued them a whole yere? How many honourable and worshipfull houses haue bene so ouerthrowne by Diceplay, that they are vtterly vnknowne at this day, and perhappes some nowe begge their breade, whose auncestours haue hadde Lordly liuings, and vtterly consumed by Diceplay, and other vnthriftie games. Hath not Diceplay driuen many a one to borrowe, that else had bin able to lend? Doe not many lose so much at Dice in an houre, as they cannot get honestly and truelye in a whole weke? Whosoeuer shall playe at Dice or at anye other game for money or other gaine, the best is, he can but wyn, and then one or other that he playeth withall, muste needes lose. Then consider, God sayeth: thou shalt loue thy neighbour as thy selfe: which, if I ought to doe, then I must not haue my neighbor to lose, to make my selfe to wynne. For, his losing by that meanes, cannot bee my winning. Therefore, thoughe I seeme to wynne by his losse: yet I lose as well as hee. Loue biddeth mee rather lose to make my brother winne: and Hate bids me win with my neighbors losse: therefore, if I loue my neighbour as my selfe, then I cannot win with his losse, though I seeme to win: then I must needs lose if he lose. Thus it is proued, that he that doeth winne at play is a loser. And also he that winneth at Dice or at any other game (whereby any hath losse that playeth with him) leseth the fauour of God, because he fauoureth not him (that hee playeth withall) as himselfe, and doeth laughe with his losse: which shewes he doth rather loath than loue his neighbour. And further, he that winneth at Dice or at any other kind of game, loseth Time, a pretious treasure, not to be recouered againe, in which time, whiles he was doing of euill in playing,

This is to be abhorred.

in playing, he should haue vsed some godly exercise. Thus he that winneth at Dice, or at any other game, is a threefold loser. Now, if they that thinke themselues winners, be such great losers as I haue proued: then I count them more fonder than fooles, that will play at Dice or at any other game, where the loser is hurt or hindred thereby. Therefore, if the winner muste needes make an accompt, that they are such great losers; then the losers by no meanes can proue they are winners. So that if these Diceplayers and other greedie gamesters woulde bee ruled by mee, they should leaue Diceplaying and such like (which are the games of the Diuell) and fal to perfect prayer, the exercise of the sonne of God. If Diceplayers and other vaine gamsters, did deepely discerne what gaine Dicing, Carding, and other couetous gaming do bring, they would shunne them as a Serpent, and detest them as the Diuel. For first this Diceplay & such like, doth kindle Gods furie, it spendes the time vainly, it enticeth to enuy, it consumes goods immoderatly, it makes men sweare horribly, it freats the minde wonderfully, it brings age vntimely, it maketh a needelesse necessitie, it bringeth the riche to pouertie, it tempteth a great sorte to theuerie, it helpeth many to hanging spedily, it maketh many liue miserably, and I feare it driueth some to dye desperately, all which doe please the Diuell exceedingly,

They that win are three fold loosers.

The gaine of Diceplay and such like.

Omen. These are braunches that such Brambles doe beare. If this be the gaine that groweth of dicing or gaming, a man can not well put his sonne to a worse occupation than it. Wel, if you would execute the lawe for Dicing and such other gaming that we haue, you should haue as fewe Dicers and other vnthriftie gamsters as we haue.

Siuqila. I like your lawes exceeing well: and I like the executing of them as wel. I pray you sir, are the Lordes and Ladies, & such like, curteous, gentle, & affable with you?

Omen. Maruellous as euer you knew: the more higher of degree with vs, the more curteous, affable and gentle, (if there may be any exceeding therein.) The Lords, Ladies, and

The curte: o[illegible]esse and affabilitie of the nobilitie of Mauqsun.

and other higher powers with vs, haue alway in their mind, that Christ the sonne of God was as well borne as they (especially on the fathers side) and is of as high a degrée as the best King or Emperour on the earth, none excepted, (If I said one degrée higher, I lyed not.) And they séeing, that hée (being the sonne of God) was moste humble, gentle, and mæke of all other, doe thinke that it were a mære madnes for them to be haughtie, stubborne, prude, and stout. They remember his words very well, which said: Learne of me, for I am humble and meeke. And because they knowe, that they can learne of none better than of him: therefore they doe learne by him to bee humble and mæke. And I beléue they shall gaine more at length by learning humblenesse and mækenesse of him: than by learning proudnesse and stoutenesse of the Diuell.

They learne of a good scholemaster.

Be bolde of that.

Siuqila. Are all your Nobilitie of that humilitie you speake of?

Omen. What else? For it is as harde a thing to fynde with vs a haughtie heart in the Nobilitie, a loftie looke in the Ladies, or a disdainefull countenance in the Gentlemen, or their wiues, as it is to finde a mæke minde in a froward woman, a chast heart in a Harlot, or liberalitie in a niggard or Snudge.

Siuqila. Truly there are many such noble men, Ladies, Gentlemen and Gentlewomen with vs: but I will not say, that all are so, least happily I may be founde a lyar, Then belike they brag not of their bloude, are not stoute of their stocke, or proude of their progeny.

Marke well.

Omen. That were as though a scuruy iade should brag because he came of the race of Bucephalus, Great Alexandets Horse, none doe winne estimation with vs by the exployts of other, but by their own deserts, (as good reason is) else might many lewde lozels looke loftily, because they descended long since of the line of some Lord. Nay, with vs, hée that will haue praise himselfe, must winne prayse himselfe: and he that will be counted a Gentleman, must vse himselfe like

Marke.

like a gentleman: and I think there is none so fond with you that meanes to merite by other mens maners, that wil prate of their parents, that treade not in their steppes and wil brag of that thing they neuer did.

Siuqila. Thinke you so indéed? then you are much deceiued. I tel you there are such with vs, an that not a fewe.

Omen. Then I must néedes count them fooles, that brag of burthens that other men beare.

Siuqila. I will assure you, that many with vs will boaste of their byrth, that cannot boast of their life: that wil blaze out their Pedigree, that knowe not Gentilitie: and that will prate of their Progeny, that is shame to their kindred. Note here.

Omen. Such kind of persons, is Vanitie of Vanities. What praise can it be to a Peare tree to bring forth a Crab: and what dispraise for a Crab tree to bring foorth a Peare? Truely the Crab is a discommendation to that Peare tree that bare it, and the Peare is a commendation to the Crab tree that bare it. Euen so a proude and statelye sonne, is a dishonour to the gentle Parentes: but a gentle Sonne of good and worthy qualities is an honour to his vngentle Parentes. And truely one borne of a poore parentage, that doth chaunce to aspire to promotion by Learning, Vertue, and good qualities, is to be reuerenced and estéemed: and he that procéedes from a greate parentage, and fallet to Pouerty, Miserie, or Mischiefe, thorough dryot, wickednesse, or his owne follye, is not to be estéemed, but rather to bée reproued: For, as the one bringeth firste Fame to his poore kindred: so the other bringeth shame to hys riche Progenie.

Siuqila. You haue spokē both truly and wisely: but I pray you sir, what if a poore should come as a suter to any of them, wil they be content to talke with them presently, heare their tale gladly, and help their sute spédily?

Omen. For talking with them presentlye, and hearing their tale gladly, I assure you they will: and if they can conueniently, they will likewise performe their request: for they

thinke it is the most dishonor to them that can be, that a suter should go sad from them.

Siuqila. But what if any of their seruantes through disdainfulnesse or spite, do not tell their Lorde, Ladie or Maister, that such a suter would speake with them, being required thereto.

Omen. Forsooth, euery such seruaunt shal be emprisoned one moneth after, and al that while whatsoeuer he sues for, shal be denied him.

Siuqila. Truely a very good lawe and order for al stoute and stubborn seruants, against needy and simple suters. The I perceiue, seeing they are willing to help their suters in that that is no gaine to themselues, then I beleeue they will not denie to helpe their poore suters in that that hath bene profite vnto themselues.

Omen. You may be sure of that: for, if any noble man, Lady, Knight or Gentleman with vs, doe take or borrowe any thing of any vpon their trust or credite, they wil either send them their money at their day, or els, if they require to haue it before their day (standing in great need) they wil make very hard shift but they wil help them to it, not onely then most willingly and gently thanking them for the good turne they haue done them in the forbearing of it so long, but also wil do some manifest pleasure therefore if they can, and neuer after wil be vnmindful thereof.

Siuqila. Our Merchants and Artificers with vs, would giue a good deal, that al with vs were such as would vse their creditors so curteously, performe their promise so surely, and accept a good turne so thankfully. But that was neuer, nor neuer wil be: yet there are many such with vs I dare boldly affirm. Many wil speake faire, to bring themselues in credit, and promise much, vntil they can get it: but neither pay, nor keepe promise when they haue got it.

Omen. There was one with vs long since, that of a base parentage came to great wealth and promotion, who, as he encreased in prosperitie, decayed in honesty: as he augmen-

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ted in goods, so he decreased in goodnesse: and as he abounded in wealth, so he abandoned wisedome: and therby he became so proud, that he had forgot al his olde friends, and no marueil, for he had quite forgot himselfe. He was more bolde to borrowe, then hastye to pay: and because he was of greate welth and liuing, many did willingly lend him, for that they knew he was able to pay them: but his abilitie and fidelitie were farre vnlike, he neuer kept touch with his Creditors, and he loued them so well, that he would neuer haue hys name out of their Bookes. If Promise were payment, he payde as well as any man, for all his paymentes consisted in promises, but his Creditors had rather had few promises & and good payment, then many promises and slack payment. So that his credite at first, was turned into discredit at last for none would trust him of the value of a groat: and why: because he would not onely, if one asked it, threat them, but also many times beat them. An example of one that mused his creditors.

Siuqila. That was but a homely kind of payment, ỹ creditors were scant able to liue on it. He was a bountiful Gẽtleman I warrant you of his own goods, that was so gredie of other mens goods: belike he kept a good house for the poore He that would beat men for asking for their owne: belike he would beat the poore if they craued ought of his. The commõ wealth (no doubt) had a great commoditie of him. Proceede now in your tale, for I wil aduisedly heare you. Marke.

Omen. Many of his Creditors had bene so oft with him for asking their own, whom he so threatned and misused, that they were so wearie thereof, that they let him alone with al: but one among the rest, more stout then the rest, more pinche for want of his money then the rest, and to whome he oughte more then to any of the rest, watcht his time, and met with him (though he had rather haue shunned him then seen him) to whome he saide verie gently and mildlie: Sir, it is not vnknowen vnto you, that you haue ought me a great deale of money so long, that I am much endebted and endamaged through the want thereof. If I could as well spare it as you Marke the wordes of the poore creditor.

may well pay it, I would be content to suffer you so long againe to kéepe it in your hands as you haue done. But for that you knowe my case doth compell me, necessitie doth enforce me, and very pouertie doth procure me, therfore I aske and craue of you for Gods sake, that summe of money which you owe me. And though it be a little to you, yet it is a great deale to me, which small summe if you pay me, wil make me to swim, but if you withholde it, it will cause me to sink. Therfore my swimming or sinking lyes in your hands, trusting, that whereas with lending and forbearing of my mony I haue helped you: you will not by withholding of it hinder or hurt me. To whom the welthy debter said both frowningly, frettingly, and furiously, away thou barlet, haue I nothing else to doe then to waite to pay thée money? Tal you it waiting? (said the poore man) you were verye vell content to waite to receiue my wares, & why can you not as well bée content to wait to pay me my mony? Away thou knaue (said the gentleman) or my fist shall waite on your eare: to whom the poore creditor said: It were much against reason to fight with him with youre fiste, in whome you haue founde suche friendship and fauour: to threate him so furiously, that hath lent you his wares so louingly: and to offer to beate him so rashly, that hath forborne the money you owe him so long. Which vngentle gentleman, before the mā had ful ended his wordes, did so hurt and beate him, that thereby he was lame euer after of one of his armes. And so he went away in a great rage, giuing his friendly creditor stroakes for siluer, euill for good, and punishment for paiment. And thys was all that he coulde get on him for that time. And then the manne that was thus hurte or beaten, as wel as he coulde, wente to the nexte Iudge or Ruler, to whome he declared all the whole cause, and how he was vsed for asking of his money, whiche when the Ruler hearde, hée sente for the sayde Gentlemanne immediatelye, who came to him presentlye for he durste doe none other, to whome he sayde with verye greate griefe: Ah Gentlemen, whose life ought

A homely answere.

Note here.

Marke.

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to be a lanterne to lighten their inferiours, whose lowlinesse ought to be a line to leade the lewder sorte, whose gentlenesse and goodnes ought bee a guide to the baser degrées, and whose perfect képing of promises should be a paterne to the rest of the people, be most lewd in their liuing, most currishe in conditions, most false of their faith, most haughtie in their hearts, and most vnthankefull for benefites: howeis it possible that the common or inferiour sorte, should be any other? for, as it is said, such Soueraigne such Subiect: such Superiour, such inferiour: such Master, such Man: such Maistresse, such Maide: such Scholemaster, such Scholler: such Pastoure, such Parishioner: and such Shépehearde, such Shéepe. The moste Writers agrée, that the Moone receiues her lighte of the Sunne then if the Sunne be darkened, the Moone must lacke her light: Euen so, if the Superiours and Gentlemen, haue loste the light of lowlinesse: bee bereste of the bryghte beames of bountifulnesse. doe wante the glistering gleames of gentlenesse: bee not furnished with faithfulnesse, nor yet adourned with thankefulnesse (which are the very markes and true badges to knowe a Gntleman by,) then must the inferiours of force, wante all kinde of Vertue, honestie and goodnesse, because the light that shoulde leade them in the Superiours, is quite extincte and put out.

What a horrible tale haue I hearde of you? You haue ought this poore man money a great whyle, and he can not get it of you, though moste lamentably and humblye he hath diuerse times required it of you: which money you doe not onely kéepe forceably from him: but euen nowe lately you haue maymed him for asking his owne: a good rewarde for his crediting of you, and a preatie payment for profiting of you. What? doe you thinke you haue a righteous God in Heauen? a Vertuous King on the Earth? and a iust Judge here nigh, that will reuenge this facte, punish offendours, and doe equitie and righte as well to the poore as the riche? as well to the highe as the lowe, and as well to the meane as the mightie? Then the Gentleman sayde to

the Iudge my Lorde, I neither owe this man any money, neyther haue I beaten him. maymed him, or misused him. To whome the Iudge aunswered: can you make mee beléeue that, as though a Gentleman can not lye and as though your woordes were here of suche credite, that the poore man should thereby be driuen out of countenance? doe you thinke that this poore man woulde aske you money, if you ought him none, especially being so liberall, paciente, and gentle as you are? Can you make mée beléeue, that this manne durst bée so bolde to saye you haue hurte or maymed him, if you did it not? he had bene very well occupied to Father such lyes on you. I am sure that hee had rather be at home about his businesse, than here, vnlesse necessitie dydde dryge him thereto. You knowe that wee execute Iustice equally & iustly, respecting no persons: he may well knowe, that if wee punishe riche and mightie offendours, wee will not suffer the poorer malefactoures to escape vncorrected. And where you saye that you owe him no money, here is your hande (which I knowe verye well) at his debt booke. And therein you haue offended the lawe for lying, which (assure your selfe) shall bee executed on you. You that will deny such a manifest thing, you will not sticke to lye in a secret thing. You that are wealthy haue authoritie to lye belike, but the children of God haue authoritie onely to saye true. And where as you haue sayd before me, that you haue neither hurt, maimed, nor misused him, if beating and maymyng, be well dsing of a man, then you haue vsed hym well. But if it be proued that you haue hurt or maimed him, then you haue made another lye, the penaltie of both which lyes you shall surely pay. Then saide the Iudge to the maymed man, hast thou any witnesses here that he did thus beate thée and mayme thée? yea (my Lorde) saide the man, I haue three witnesses here readie to be deposed thereof, which thrée the Iudge deposed, and they affirmed the same. Then the Iudge saide, haue you not vsed this honest man that was so good vnto you, more like a foe then a friend? truly it greeues

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me that such a one as you shoulde bee called by the name of Gentleman: you haue not onely kept this poore mans money frō him a great while, wherby he is much impouerished: but also you haue maymed him, whereby hee is like to liue the worse. But it is no matter, for you are like to pay for that: for though you know not the price of maiming, I will teach you the price of maiming. Cōsider, the wares that you had of this man were his, & not yours: but it semes that you haue made them yours, & not his: but if they were his as you cannot deny, & if you will not pay him for them, as you vtterly refuse, then you meane to deteine them by force, and to kéepe them as your owne. Which, though you are loath I shoulde call robberie, yet I cannot say that you haue them iustly and truly, which signifies as much as you haue them falsely. As you now hold the name of superioritie, so ought you to take héede you deserue not the contrarie. I knowe you abhorre the name of théeuerie, then why haue you done that that belongs to such infamy? There are two kinde of théeues, one that steales of necessitie, secretly, and fearefully, and another that steale nédeles, openly, and boldly: truly I thinke that these seconde kinde of théeues that steale, nédeles, openly, and boldly, before God and good men, are a greate deale worse than the poore simple théeues that steale of necessitie, secretly, and fearfully. Then the saide Gentleman (fearing leaste his offence should be reuealed to the King if hee stoode any further in it, knowing also that both the lawe in this case was very straight, and that the Judge was so iust, that nothing coulde make him halte from doing equitie and Iustice,) when he heard the iudge say so, he began to relent, and sayde: I am sory my Lord that I haue misused this man as I haue done. Then the Judge saide, I pray God your sorrowe may be such, that therefore you may mourne in your minde. But if I had bene such a one as woulde haue béene flattered with faire wordes, haue béene procured with pleasaunt promises, and would priuily haue taken gentle rewardes (more rightly called Bribes,) I feare that then

Consider this well.

this

this your sodaine sadnesse wouldе haue bene turned into ioye and gladnesse. Then the Gentleman sayde, no my Lorde, I beseech you take it not so. And then with that came in one that was a verie friend of the said Gentlemans, and thought hee might doe much with the Judge, seeming by his attyre, to bee of a great countenance and credite, who preased to speake with the Judge priuilye: to whome the Judge saide: Awaye, I will talke with none secretely, vntill this matter bee ended and iudged: Yes good my Lorde (said the suter,) it is for no harme: Then you may tell it openlye (sayde the Judge) if it bee for good: the matter (sayde the suter) is such, that it may not bee tolde openly. Will you (sayde the Judge) promise mee by your credite and fidelitie, that it toucheth nothing this matter nowe depending before me, and that it requireth such speede, that my hearing of it may not bee delayed: Bee well aduised what you doe, for I assure you, if you shall lye vnto mee, you shall haue the lawe executed on you, according to the lie you tell. Wherwith the suter stayed and sayde nothing. To whome the Judge, is it not straunge that hee is nowe become dumbe, that euen nowe was so desirous to speake? If your matter appertaine not to this, I will heare you priuilye: if you haue oughte to saye in this your Friendes cause, speake it openly. At whiche woordes hee woulde saye nothing. To whome the Judge sayde then, I muste needes nowe thinke that you meante to offer mee a bribe secretely, which you were afraide to giue openly: and therefore nowe because you are like to incurre a mischiefe whether you speake a lye priuilye, or the trueth openlye, (for that you see I am not bente to showe in your Bowe,) therefore wyselye (as you thinke) you holde your peace. But euery wise manne may consider, youre sodayne silence doeth shewe youre naughtie and subtile sute. And if you will haue me and all the reste here to thinke the better of you, vtter here openlye what you woulde haue spoken so priuily to mee. Then the Suter sayde, Good my Lorde iudge better of mee, for my

Marke this well.

meaning

meaning was not so euill as you make it. Then tell oute your tale, that I may take it better. Forsoth my Lorde (saide the Suter) my wordes to you in secrete shoulde onely haue bene to desire you to be good vnto this Lord my friend. Then said the Iudge, was not that as much to saye, as to be euill to this poore manne, that he misuseth as his foe: Forsoothe a preatie Sute: as though this poore manne had not wrong ynoughe, but I that onelye am appointed by GOD and my King to doe hym righte, shoulde for your sake doe him more wrong: but truelye, if these two were the wordes that you meante to speake to mee, it had beene better, both for my credite (if I woulde haue béne allured) and for your honestie, (if you had meant to seduce me) to haue spoken these wordes openlye, rather then secretelye: for the secrete talke betweene vs among all this company, mighte haue bredde a suspition, where none was: whereas the open telling thereof, coulde neuer haue done it. Mary I will not say, but that I and manye other haue the worse opinion in you in speaking for youre friend in so euill a cause. Well, here is neuer a witnesse that can tel whether these were the very wordes that you meant to speake to me in priuitie or not, but onely GOD which is witnesse good inough, and will be found true in his witnessing when all other shall be founde lyars: and though you may nowe escape the worldlye punishmente for lying, bycause we haue no worldlye witnesses against you, yet assure you, you cannot escape the punishment of Hell without repentaunce for lying, if GOD bee a witnesse against you, (who sayeth) that Lyars shall haue their portion in the Lake that burnes with fire and Brimstone. Wel, suppose that these were the wordes that you meant to tell me in secrete, (which I can hardelie beleeue,) doe you thinke that I woulde doe more at youre request for this Gentlemanne in an euill matter, then I woulde at Gods request for this poore man in a good and righteous cause? Do you thinke that you are able to doe mee as much good for do-

Then words of the Iudge are to be noted.

ing of wrong, as GOD canne and will, for doing of right: beleeue it that list, for I will not. GOD my heauenlye Father and of all beleeuers, that hath made me, that protectes mé, that fédes mé, that hath saued mé, and hath prepared for mée his Kingdome of Heauen after my death (the like pleasure none hath or can doe for mé) doeth saye vnto mé and all other Iudges, *Audite parvos ita vt magnos*, Heare the small as well as the greate: and he sayeth also, *Iuste iudicate*, Iudge iustly or vprightly: and you come to me and say, which stande as much in néede of Gods helpe as I, I praye you to be good vnto this my friende, neuer a whitte regarding the matter but the man. Might not I bée thought wise to lose the fauour of God, for the friendshippe of you? to refuse his good request, to perfourme your euill desire? and to lose Heauen for the displeasing of God, to winne Hell for pleasing of you? Therefore content your selfe: I meane not to goe vnto Hell, for the neareſt friend I haue in the worlde. Therefore you haue offered me greate losse to endaunger my selfe so, for the pleasuring of your friende, as I woulde not wishe to my moste mortall Foe. What if our worthye and Vertuous King were here nowe, and did bidde mé himselfe to doe iustlye and truely in this case? doe you thinke that I woulde not doe right at his request, before I woulde doe wrong at yours? Nowe séeing I woulde doe equitie and right, at an Earthlie Kinges desire, which is mortall and subiecte to deathe, you may be sure (vnlesse I were more then madde) that I will iudge iustly, and maintaine Equitie, at my Gods requeste, the King of all Kings, who is immortall: and doth liue, raigne, and rule for euer. But if our King were here at this present, and bidde commaunde mé to fauour this wicked Gentlemannes cause shoulde I doe it? no, I will rather die right at GOD my Heauenlye Kinges desire, then I will doe wrong at my Earthlie Kinges requeste. Then seeing I will doe no wrong at my Kinges requeste, which may kill mé for disobeying him, if he liste; then assure your

selfe

selfe. I will fauour no falshoode, nor doe vniustly at your desire which are not able to hurte mée if you woulde. Therefore goe your waye and trouble mée no more herein, your friende shall finde such fauour as hée hath deserued. And if you vse me againe as you haue done, I will vse you then as I haue not done. And the sayde Suter went sorrowfully awaye, and as soone as he was gone, there came in another with a letter very hastelye, and deliuered it straightwaye to the Judge, which the Judge receiuing, perceiued it weighed very heauie: It is verye like to bee a verie heauie matter, saide the Judge: for the letter is very heauy: and saide moreouer (to the fellow that brought it,) who sent this letter to mée? Forsooth (saide the fellowe) that did my Maister, and named him: goe thy way quickely (said the Judge) to thy Maister, and giue him moste hartie thankes for his louing letter, the contents whereof I knowe well inough, therefore bid him in any wise come to me with spéd: and tell him likewise, that for his friendlinesse I will shewe him what friendshippe or pleasure I can doe in al the world. Of which gentle answere of the Judge, the fellowe was glad and so went for his Maister. Which letter the Judge put into his bosome, and woulde not open it. And the Judge paused a while vntill the Gentleman came that sent him the letter, and then immediatele in came the Gentleman bothe pleasantly and merily that sent him the letter, saying: I am here my Lord, according to your commaundement: you are come in good time (said the Judge:) you are he that I looked for: I thanke you for your louing letter. Haue you read it then, saide the Gentleman, no, I haue not read the words, saide the Judge, but I haue conceiued the contents thereof: such letters are good for blinde men to reade, for, as long as they can fæle with their handes, they may scan at these letters well inough. I praye you, saide the Judge to the Gentle man, wherfore did you write this letter to mé? I bésech your Lordshippe to reade it, and then you shall knowe saide the Gentleman: then saide the Judge to him, I haue o-

One brought a letter to the Judge.

Good letters for blind men to read.

ther busines now then to read your letters: you se I haue a waighty cause in hand here to be dispatched betwéen these two persons, and when I haue weyed the matter without partialitie, and iudged the cause according to equitie, I shall be at the more leysure to peruse your letter. Then saide the Gentleman, I beseech your honor read it before you passe in iudgement on this my friende, or els your reading of it wil doe me no pleasure: Then you thinke said the Judge, my not reading of it before, will doe this poore man pleasure. Now I perceiue you haue not only written this letter to me on the behalfe of this your frīd, but also you haue sent therin some bribe, which belike you thought that my handes did so tickle to touche, that I would wring with the wrong and flée from the trueth. But if you so thought, you are much deceiued, for God (whom I feare,) hath commaunded mée: and the King (whom I honour) hath charged me: Justice in whose seat I sit, hath willed me, if I will haue God my mercifull Judge, to defend the innocent, to helpe the wronged fatherlesse, and widowe, and to relæue the oppressed, and to do nothing but equitie and trueth, which wordes of the Judge when the Gentlemanne hearde, he sodainelye was mute, and had neuer a worde to say: Tel me (saide the Judge) why you sent me this letter: then saide the Gentleman, the letter will shewe you, which I will not craue you to reade before your honor be at leysure. Ah, saide the Judge, there is some matter that the mault is mouldie, there is some mistérie in it, that you giue me leisure nowe to reade the letter, whiche before you woulde haue me to reade in all the haste: you thought before that I was enclined to your purpose, but nowe you perceiue I am declined from your purpose. Which when the Gentleman hearde, he began to mislyke the matter, and wished the letter in his handes againe: but bycause he thought that would not be, he meant to make the best shifte he coulde, saying to the Judge, I beseech youre honour to peruse my letter when it please you, and then if it please your honour to send for me, I wil come to you at your commaun-

The wordes of a good Judge.

commaundement: therefore I craue at this time to be gone, for I haue verye great businesse: then the Iudge sayde to him, seeing you haue giuen me leysure to reade your letter, I will giue you leysure to tarie here whyles I haue read the same. I sent you worde by your seruaunt, that I toke your letter thankefully, and sayde I would doe for you whatsoeuer laye in my power, desiring you thereupon to come to me with spæde. Which when you hearde, you thought all that was bright was Byrall, and all that did glister was Gold. Which onely was the fetche to fetche you vnto mee. Therefore if I had not vsed this policie, you had not come to me spædily. And nowe seeing you are here, you are welcome, but before you go hence, you will thinke your selfe euill welcome: as I am not at leysure now to read your letter, so you shall not be now at leisure to go: therefore I commande you to stay vntill I appoint you to depart: which greeued the Gentleman, who againe wished the letter in his hand, and himselfe at home. Then saide the Iudge: Oh wicked worlde, oh traiterous time, oh enimy to equitie: will not this friendship faile that so filthily feedes falsehood: will not these letters be left that make lawe thus to languish: will not these bribes be bridled, that bereaue the poore of their benefites: Oh enormities that increase much mischiefe. If wily words may finde a witlesse Iudge: if great mens letters may leape in fearfull Iudges laps: and if bribes or giftes be giuen to couetous & greedy Iudges: then I am sure that might ouercomes right, then the poore mans cause (though right) shal be wrong: and then is falshod most sure to flourish. Oh poore maymed man, if I would haue fauoured falle flattering fables, if I would haue accepted gentle and friendly letters: if I would receiue bribs or rewards, then thy cause had bene colde, thy matter had bene marde, and thy labour had bene loste. But comfort thy selfe, there is nothing on the earth that shall trip me from the trueth, cause me to winke at wickednes, or to iudge vniustly: to whome the poore maymed creditor said, the Lord will be mercifull to you therefore: and

Note here, and that doth follow.

where as bribing Iudges shall dwell with the Diuel, godly and vpright Iudges shall dwel in heauen with God, whereas Iudges that fauour falshod, shalbe exempt from Gods presence: Iudges that maintaine equitie & truth, shalbe always in Gods presence: & wheras the Iudges ỳ giue wrõg iudgement for the fauor of their friend, shall haue Hel for their portion: Iudges that giue iudgement without al partiality, shal haue Heauen for their inheritance. Therefore thou worthy Iudge, which hast God alwayes before thy eyes, God will haue thée in Heauen before his eyes: and as thou respectest neither the poore nor the rich, but onely ỳ truth in this world, euen so God which is trueth it selfe, will regarde thée hereafter for doing of truth for euer in the kingdome of Heauen. Thẽ said the Iudge to the wicked debter, forasmuch as you haue done this your creditour manifest wrong in withholding his money from him, therfore I iudge according to our lawe, that you shall paye him for euery moneth since the same was due vnto him, so much as the whole debt commeth to. This is the lawe (you knowe wel inough) for Superiors, that will not pay their debt to their inferiors, which I will not mitigate in one point. And before al this be payd, you will wish you had payd him his due at the first, rather than to pay him so much more at the laste. And for as much as you haue made before mee two manifest hurtefull lyes, (which might haue done much harme to your poore Creditor if I woulde haue beléued you) therefore my iudgement is, that you shall not speake one woorde to any body for the space of sixe moneths, that is, for either lye thrée monethes: and you shall weare so long H. and L. on your Sléeue, for a Hurtefull Lyar. And because you haue maymed this poore man wrongfully, and violently, he shall haue forthwith halfe of all your goods giuen him, and hée shall receiue likewise the one halfe of the rentes of all your landes, for his better maintenaunce during your life. And this is my full iudgement irrevocable: and by that time you haue performed all this that I haue enioyned you, you will not onely (I hope)

Marke what iudgement the Iudge did giue.

yse

vse your Creditors better hereafter: but also will bee an example for other to take heede by. And the Iudge turning him towardes the other Gentleman, sayde: Nowe sir I am at leysure to looke on your letter, but I feare the date of your desire therein is out. I doubt I haue done as a certaine Iudge did that receiued a letter from his friende for the sauing of a theefe, who first hanged the theefe, and after read the letter. And nowe, when the Iudge had opened this letter, he founde in the same twentie peeces of Golde, the effect of which letter was, that the Gentlemanne required the Iudge of his lawfull fauour towardes the Gentleman his friende: and though it was no sufficient rewarde, yet he had sent him (as a pledge of his good wil) twenty simple peeces of Golde. Yea marry, sayde the Iudge, suche letters thus lined, do make many a crooked matter straight: many a false matter true: many a poore man to perish many a Widow to be wronged: many a poore friendlesse and fatherlesse to fast: and many a true title falsely to be tryed. O thou vile man, thou hast learned, that *Munera pervertunt Iustitiam*, Gifts do peruerte Iustice. Yea with wicked and corrupt Iudges, with such as haue their soules to sell for money, and with them that more fauour the Fée, then they feare God. You had a very good opinion in me, that thought I loued Golde better then God, goods more then goodnesse, and mony more then equitie. You will say (I beleeue) that this is the worste gifte that euer you gaue in all your life: this golde is mine by the lawe, for whosoeuer giueth any bribe or gifte, to any Iudge, or to any other, on the part and behalfe of any, whose matter or cause doeth depende, or after to depend before the said Iudge: the same bribe or gifte, is lawfully his ỳ first reueales it. And now, because I haue first reuealed it, therefore it is mine owne. But bicause you shal not say that I am greedie of your giftes, I will not haue it to mine owne vse. And for that you haue giuen this Golde to the hurting of the poore, I will (God willing) giue it to helpe the poore: For, as soone as I am gone from this seat, I will deliuer these xx. peeces Too true.

It were good that all bribes were bestowed so.

péces of golde, to xx. of the poorest and nédie housholders next to this place, the better to relieue them, their children & familie. And now because you haue giuen me here a manifest bribe, therfore my iudgement is, according to the law in that case prouided against bribe-giuers, that the one halfe of all your goods moueable and vnmoueable shal be sold, the money whereof shall be deuided into foure equall partes: one part whereof shalbe to the vse of the kings Maiestie: another part thereof shalbe to the vse of this poore maimed mā, for whose hinderance or harme this bribe was giuē: and the third part shalbe equally distributed among the poorest inhabitantes of the Towne or Parish where you that gaue the bribe doe dwell: and the fourth part is due to me the reuealer therof: which I will not haue to my vse, but it shall bee equallye distributed among my poorest neighbours. And further, my iudgement is, according to the lawe made for such Bribe-giuers, that you shall suffer imprisonment one whole yeare without any baile. And nowe, as you like this, giue bribes in your friends behalf another time: sée that all these my iudgements be presently perfourmed. And then the Judge salde to the Gayler, take this Gentleman Bribegiuer with you, & sée that you kéep him in prison a tweluemonth: & this righteous & vertuous Judge rose vp & went his way: at whose ministring of equitie & iustice, euery one did reioyce. This worthy & true iustice of this good & vertuous Judge, did so much good, ẏ neuer since any of our superiours haue misused their inferiors, nor any hath since that time, spoken, written, or giuen any giftes in the behalfe of their friend, or of any other.

Siuqila. No more I thinke they woulde doe with vs, if we had such lawes, and so strictly executed with vs. Surely your Judges are to be extolled, your Superiors to be reuerenced, and al your Countrey to be commended. You haue the best Judges that euer I heard of. I pray you sir, are there many Lawyers with you?

Siuqila. No truely, but those fewe that we haue, are both learned and very Godly. It is a wonder to sée, if a poore man without

without money vs come into the Court of any Iudge, how the Attorneys and Lawyers wil flocke about him, and striue (as it were) among themselues, to be the poore mans Attorney or Lawyer, saying, if you haue no money I pray you bee my Client: for they are more glad to be a poore mans Attorny or Lawyer without mony, thē to deal in a rich mans cause for mony: and why: because they firmly beleeue that god will giue them greater fees, then the rich man wil or can.

Siuqila. The most of our Attorneys & Lawyers (I thinke) are not of that opinion, for if they were, the rich should not haue so many, and the poore so fewe. The poore man may goe vp and downe long inough, ere the Attorneys or Lawyers will flocke about him, or once aske him such a question. Mary some godlye Lawyers there be with vs, that counsell the poore without money: but if those that haue their counselles freely giuen, haue not money besides to goe thorough withal, and to pay the fees of the Courts, whereof some are so great and the delayes so long, that rich men thereby many times are made poore, they may goe home & whistle, for any matter that shal be tried on their side.

Omen. We haue such orders with vs, ỳ whether a poore mā haue mony or not, his Attorny shal procēd as orderly, equally, & spēdily, as the rich mās shal, & shal haue his cause ended as iustly and truly as though he had mony.

Siuqila. That is another maner of matter: that is the cause that there are so few oppressors with you.

Omen. May we haue neuer an oppressor with vs. It may be, that such doubtful matters may arise sometimes, and yet neither partie thinkes that they doe other wrong, which is meete to be tried before learned Iudges.

Siuq. Are the poore constrained with you to goe an hūdred or two hundred miles to haue their matters tried in law?

Omen. No nor the rich neither: For as Market townes are appointed something nigh to euery parrish or vallage, for the ease of the people to buy their necessaries: so we haue certain Courtes & Iudges appointed in such order for the triall

of matters and causes, for the easie trauell and small expences of the people, that none with vs shall neede to go aboue ten miles for the triall of any matter or cause.

Siuqila. Surely these two things are very needfull, especially for the poore, that is, that the poore may sue at all times for his right, whether he haue mony or no mony: and that he may haue his matter tried so nigh his habitation, truely it was done of a godly consideration. Many are constrained with vs to trot vpon their feet two or three hundreth miles, and perhappes haue not so much in their purse as will beare their charges the one halfe of the way. Is not he like to speed well when he commeth to his iourneis end, that shall neither haue law nor lodging without money?

Omen. It had bin better for him to haue taried at home.

Siuqila. Yea, and many perhaps are constrained to go, by arresting through surmised matter, and that oftentimes by such a one as wrongfully keepes their liuing from them, and onely tyre and trouble them, that they the more quietly may keepe their right from them.

Omen. There are none such with you I hope.

Siuqila. Yes, more than there are good Iudges with you I beleeue.

Omen. Oh, if such cruell cut-throtes were with vs, they would be so hampered, that they durst not for their eares oppresse the poore.

Siuqila. Well, if we had such good orders, and as well kept as you haue, we should not haue so many oppressors as we haue. But sir, I beseech you tell mee, do the matters hang long in your Courts, before they bee ended?

Omen. Two moneths is the most, which, if they be not ended and determined by that time, (vnlesse there be some great reason to the contrary) he that is the cause thereof shall surely pay for it, if it be the Iudge himselfe.

Siuqila. Some would be glad with vs if their matter might be ended in three yeares. I heard one say, that he had a matter in triall in Law aboue eighteene yeares, and as

farre

farre as he saw then, it was as nigh the ending as it was at the beginning. There haue two prosecuted the law togither for a Cocke or for a Goose, and they haue both bin almost vndone, and the matter vntried, wherby they haue bin enforced, when all their money was consumed and spent, to haue their matter dayed and ended by arbitrement.

Omen. What fooles were they? they had bin bettter to haue had their cause dayed and arbitrated, before they spent their money, than after they spent their money: that is the next way to make the Lawyers and officers rich, and themselues poore. Which soeuer of them had had the matter iudged by law on their side, they had got but a Cocke or a Goose for his labour. wise men. A great deale better.

Siuqila. Yea, and looke which of them spent least, spent aboue twenty pound, and had neither Cocke nor Goose for his labour.

Omen. Well, by my consent, the one of them shall be a Coakes, and the other a Goose. They had bin better to haue eaten the Cocke or the Goose betweene them at the first, than to spend all the money and put it to dayment at last.

Siuqila. Surely it is a common practise with vs, to spend all the money they are able to make in the Lawe: and then to haue their matter ended by arbitrement without the Lawe.

Omen. The moe such, the moe fooles.

Siuqila. Our Courtes are so costly, the fées so greate, the expences so much, the delayes so many, the trauayle so farre, the triall so long, and the obtaining so doubtfull: that poore men can not, nor many wise men dare not beginne or prosecute the lawe. They had rather take halfe before they begin the lawe: than to lay out their money in hope to haue all at the end of the lawe. Our lawe with vs passes building, which building is found to be such a priuie theefe, that many vnwise builders haue bin much impouerished thereby: For looke, what manye thinkes will frame vp the whole, will scantly finish the halfe, Yet are they sure to haue halfe Note here.

a house for their money: and if they bestowe so much more they are certaine to haue a house. But he that goeth to the law with vs for the obtayning of his right (as he thinks) and makes an accounte that twenty pounde will try his matter to the end: it may chance cost him an hundreth pounde, yea and sel al the houses, lands, and liuing he hath, and yet goe without that, that he sues for.

Omen. It is good reason he shoulde go without it, if he haue no right to it.

Siuqila. Euen so it is as good reason he shoulde haue it, if it be his right.

Omen. That is true, but me thinkes their Lawyers, before they haue spent the fourth parte of so much mony, might perfectly knowe whether their Clyentes cause were right or wrong, which knowne, they should perswade their Clientes to procéde no further.

Siuqila. Truelie if their Counsellers shoulde doe so, (as I beléue many of them doe) yet some of their Clyents are so witlesse and wilfull, that they will neuer giue ouer vntill their ouerthrowe, to their vtter vndoing. And some of their Counselers I feare are of such conscience, that as long as these fooles can féede them with fées, they will procure them to procéde, saying: assure you the matter must néedes goe on our side, as some that will clappe their handes, to set dogs to gether by the eares, not caring (so they may laugh) if one dog teare out an others throat, and those witlesse and wilful fellowes, that wil not be aduised by their honest Counselers, but will néedes procéde in the law to their empouerishing, I compare to vnthrifty and péeuishe players at Dice, Cardes, and other games, whose friends cannot dissuade them, whose vnskilfulnesse and ouersight in playe can not teache them, and whose euill lucke cannot warne them to ceasse off from play vntill the losse of all their mony must néedes make them to leaue.

A good comparison.

Omen. You haue applyed thē very rightly: but me thinks the sūme that you speake of, for ꝑ trial of one matter is much more

more than sufficient for the triall & ending of ten matters.

Siuqila. Nay I knew two riche Cobs, that went to the lawe for the triall of a matter betweene them, either of which spent a thousand pound at the least, and yet their matter and cause was vntried by the law.

Siuqila. I perceiue by your sayings your lawe is more like to make a rich man poore, than to make a poore man to obtaine his right. Belike your lawe is more intricate than ours, or els is not so orderly vsed as ours.

Siuqila. If they that appertaine to our lawe, hadde no more fault to bee founde in them than there is in our lawe: many things would be amended that nowe are amisse. We haue an olde Prouerbe with vs, That the lawe is ended as a man is friended: and the chiefe friende and friend maker is money. Then if they that haue much money can make many friends, & they that haue litle mony can make fewe friends: then how shall the poore do for friendes, that haue no money: truely he is like to haue a colde sute, though his matter bee neuer so good: for the poore with vs, for want of mony, either dare not beginne the law, or els of force are driuen to let their matter fall after they haue begonne the lawe. Yet there are diuerse noble men with vs, and many other, so godly addicted, so charitably giuen, and such patrons to the poore, that if the poore complaine vnto them that they are oppressed or wronged by any body, they will neuer cease vntill they haue sent for the parties complained of, and so will helpe the poore wronged or oppressed, and make a finall ende of the matter, without any expences of money in the law.

Marke well.

Marueilous good decde of noble men and other.

Omen. Surely it is very wel done of them, they deserue the name of nobilitie and gentlemen: they shew themselues to walke in true Christianitie, and God will blesse them for helping the oppressed in their necessitie. Nothing doth please God better that to helpe the friendlesse, fatherlesse, the wronged widowe, and the innocent, and the oppressed.

Siuqila. Is there good prouision with you for the poore that are lame, sore, blind, and impotent?

Omen. Yea that there is: you neuer heard of the like, our Hospitals with vs, exceede the nnmber of Abbeys with you.

Siuqila. If you haue no mo Hospitals, than we haue Abbeys, then you haue very few, for we haue none at all.

Omen. Then I meane so many as you haue had.

Siuqila. That is something more like, for wee haue had great store of Abbeys, whatsoeuer you haue of Hospitals: wee haue (thankes be to God) some worthy Hospitalles with vs, erected, continued, and encreased, by good, vertuous, and mercifull men, I would they were as well encreased as our Abbeys are decreased. But I maruaile howe or which waye you haue erected so many Hospitals, with sufficient landes requisite for the same.

Omen. Though the Preachers & ministers godly persuading of the riche, at or before their death, especially such as haue great lands and goods, that die without issue, whereby daily and weekely the rich giues plentifully of their lands and goods, to this godly vse, and to many other, as hereafter I will declare vnto you as occasion shall serue.

Siuqila. It is godly bestowed.

Omen. In our Hospitals also are nourished, educated & brought vp poore yong Orphanes, that are left fatherlesse, motherlesse, and friendlesse, and are trained vp in learning, in vertuous manners, and in other good exercises.

Siuqila. Surely if your riche men bestowe their landes and goods in this order, they are much to be commended therfore. Many with vs spends their goods, and leaues their lands scantly to such good vses. A maruellous thing: not long since, the Deuel did so delude them, the Monkes did so moue them, the Channons did so enchaunt them, the Friers so flatter them, and the Papisticall Priests so perswade them, that well was he that might giue his landes and disinherite his heire, to the erecting and maintaining of Abbeys, Priories, and Frieries, to succour, fede, and relieue Monkes, Channons, Friers, and Nunnes, the open enemies of God, the subuerters of his word, the derogaters of Christes merites

rites and passion, and the vtter destroiers and slaiers of their soules. And what was he then, that did not giue at his death or in his life long before he died, eyther mony or landes, for Chauntries, for Trētals, for Dirges, for Masses, for Copes, for Crosses, for Chalises, for light to Aulters, to Images, and for many other such toyes, which God doeth detest, his worde doeth not allowe, and all true Christians doe vtterly contemne? and nowe hauing the light that leades vs to life, Gods wonderfull fauour cannot once moue them, Gods holy worde cannot once sturre them, godly Preachers, cannot procure them, nor the swēte promises of Christe can once assure them, to giue one penny (to godly & charitable vses, which may worke their saluation,) for a pound which they most willingly bestowed of diuelish and superstitious Idolatrie, which wrought their damnation.

Omen. It semes the Diuel can do more with them than God, they loued superstition more then, than they doe Gods true religion now. They were liberall in giuing, to bring themselues to Hell, but they are very niggardes to helpe themselues to Heauen. Then I perceiue you haue not so many such godly and nēdefull Hospitals as we haue. Marke.

Siuqila. No, if it be as you say.

Omen. I haue tolde you no lye, wee haue as many suche Hospitals as you haue market townes.

Siuqila. And wee haue moe Market Townes than such Hospitals. I pray you sir, will the Phisitions with you helpe the poore that are sicke, and that haue not wherewithall to go to Phisicke?

Omen. Our Phisitions may bē a Lanterne to all the Phisitions in the worlde: they haue such watches and spies, whome they sē priuily, that a poore bodye can not so soone haue their finger ake, but they shall haue knowledge thereof: and then presently in all the haste, though a Lord or Lady should send for them, they will goe to the sayde poore sicke body, whome they will not onely comfort, but also counsell, taking nothing for their paines, but will giue them money to suc-

to succour and relieue them withall. They take of the riche for helping them, that that is reason, but surely the greatest part thereof they bestowe in this godly order. I haue seen in such a poore mans house, fiue Doctors of Phisicke at once, and they that came the last haue bene very angry with themselues for tarying so long. You would wonder to see howe fast our Phisitions will runne to the people that are sicke, after they once knowe it.

Marke this well.

Siuqila. In this case your Phisitions are not so swifte, but many of our Phisitions are as slow. I neuer sawe at once fiue nor foure Phisitions, with any poore body that was sick: but I haue seene foure or fiue Doctors of Phisick at one time with Lords and other that were wealthy and rich, that wold pay them well for their paines.

Note here.

Omen. Well, our Phisitions are as glad of Gods reward for helping & visiting the sicke, at the last day: as your Phisitions are glad nowe of rewarde, for helping the riche that are sick at this day. And they are sure that they shal haue all their reward to receiue then, which neuer shall consume or decay: where all the rewardes that your Phisitions haue receiued for helping the rich, will quite be consumed & gone, and they can shew them neuer a penny thereof. Therefore if your Phisitions were wise, they would do as our Phisitions do, and not to receiue all their rewardes here, but to leaue something in Gods hends to receiue hereafter.

Siuqila. It were very good if they did so, I truste there are some Phisitions with vs that doe so.

Omen. Yea, but I am sure that all the Phisitions with vs doe so.

Siuqila. I thinke verily that our Phisitions that are now aliue, would thinke that all the Phisitions that are dead, had done very well, and wrought very wisely, if they had comforted and counseled the poore were then without any rewarde, and releeued them with some of their money: then if they thinke so, why is it not as good for them now to vse the same trade against they be deade I pray you sir doe

your

your Surgeons vse themselues in that order to the poore?

Omen. Yea truly do they: if our Surgeons doe heare that any poore body is wounded, hurt, lame, sore, or in any great griefe or paine: there is no body can stay them: such a loue & zeale they haue to helpe their poore brother. And when they come to them, they doe not only giue them freely, without receiuing any reward of them the Salues, Oyles, plaisters, waters, and al other things that belong to healing or curing of them, (besides their owne trauel, paine, and labour) but also do giue them money and other things, to relieue them withall. I haue seene foure Sugeons all at once in a poore mans house that was hurt, that neither did send for them, neither had any money to pay them for their paines: euery one of which were so desirous to be the poore mans Surgeon, that they did fal out among themselues, & were like to haue fought one with another. But at the last it was concluded, that he that came first of them four, should haue the said poore man in cure, and so the other three departed very sorrowfully away, because they came so late.

Marke the Surgeons of Mansion.

Note here.

Siuqila. You shal take fewe of our Surgeons with that fault: it is possible they wil be sorie if they come late to a rich man, but as for a poore man, they think they may tarrie their leysure wel inough. If our Surgeons should do as your Surgeons do, they would thinke that they should not be able to find themselues and their family.

Omen. Though they thinke so, yet ours thinke not so, for our Surgeons beleeue verily, that God prospers them the better, and makes them the richer, because they are so ready to cure and relieue the poore.

Siuqila. Though it be so in déede, yet it is hard to beate that into our Surgeons heades. They had rather haue one birde in their own hand, then two in an other mans hand.

Omen. But our Surgeons had rather haue one bird in Gods hand, then two in their own: for they thinke that the one bird that is in Gods hande, is better then two birdes in their owne hand. And that one bird in Gods hand will bring

forth more encrease, than twentie such birds as theirs will do, which they haue in their owne hand.

Siuqila. In deede God which at the first made birdes of no birdes, is able to encrease birdes of birdes. I trust there are some godly and vertuous Surgeons with vs, that onely professe, and liue of the same, that helpe many poore without money, but whether they releeue them with their owne money or no, I know not: and yet these Surgeons whome I praise with vs, if a rich man and a poore should both chaunce to send for them at once, I feare they would goe to the rich man, and leaue the poore man.

Omen. Yea, but I am sure ours would goe the poore in that case, and leaue the rich.

Siuqila. Yet your Surgeons should not altogether be so addict to the poore, that thereby the rich should want helpe.

Rightly answered.

Omen. And your Surgeons should not haue such zeale to the rich mens money: that thereby the poore should perish. Assure your selfe that our Countrey is not so destitute of Surgeons, but there are ynow both for helping the rich, and for curing of the poore.

Siuqila. And are all the Surgeons in your Countrey such as you speake of?

Omen. Yea euery one. And what makes them to be so? forsoth bicause God both prosper their doings, and encreaseth their riches. There was a Surgeon with vs, that was sent for by a rich man and a poore man both at one time, who would neither for much money that was offered him, nor great rewardes that was promised him, go to the rich man, saying: I am sure that the rich man may haue Surgeons ynow for money, but I am not sure that the poore man can haue so many without money: therefore God willing I will go to the poore man with as muche speede as I may. Which Surgeon did not onely cure the poore man freelye for Gods sake, but also he helpt him with such money as he coulde spare, to releeue and succour him withall. And as the same Surgeon, on a time was going from home, from the sayd

poore

poore mans house, there chanced into his company a man which askt him what trade he vsed, (truely sayd he) I am a Surgeon. Oh sir said the man, I haue a maister that lyes in extreame torments both night and day of an impediment in his legge, whome if you could cure the same, I am sure he would giue you an hundreth pound for your paines: besides that, you shuld find a daily friend of him so long as you liue. To whome the Surgeon answered againe, sir, if I might see your maister, whereby I might knowe the cause of his grief, I would then tell you by Gods grace, whether I could helpe him or not, vntill which time, I can say nothing: but I will put you in thus much comfort: if his malady require to be helped by Surgerie, and be curable, I doe no doubt by Gods grace, (whatsoeuer it be) but to heale him thereof perfectly, with as much speede as is possible. For by Gods assistance I helped a poore man hereby lately, that I thinke was more hardly to be cured than he. Sir, sayd the man, the Lord I hope hath made vs two meete: my maister will be a glad man of such a one as you: therefore if it will please you to goe with me to my maister which dwelles not farre hence, your paines shall not be vnrecompenced although you shoulde not take him in hande. Then the Surgeon sayd, I will gladly goe with you, I pray God I may doe him good. And when they were come to the rich Gentleman, his maister, the seruant sayd, Sir, I hope God hath blest you this day by my going forth: I met with this good man by chance, who was going home from a poore man hereby, whom he hath cured of a grieuous infirmitie, who thinks it was harder to be cured than yours: and when I knewe that he was a Surgeon, I desired him earnestly to see you: who is come hither more at my entreating, than at his owne desiring. To whome the Gentleman sayd, Sir, you are welcome: and to make fewe wordes and be plaine with you, if you can helpe me of this my intollerable griefe: and of this infirmitie in my legge, I will giue you for your labour an hundreth pound, and twenty markes yearely, during your

Some Surgeons would not haue said so.

life. Sir, said the Sugeon, it is a great deale too much, it is more thē I shal deserue. Wel, contēt thy selfe, said the Gentleman, if thou cure me, thou shalt haue no lesse. And the said Surgeon seeing his legge, and perceiuing the cause of his griefe and paine, was content to take him in cure. And so to conclude briefly, he helped the Gentleman within a short space, who according to his promise gaue to the Surgeon for his labour an hundreth pounds, and twenty markes yerly as long as he liued. Now, who is it that will not beleeue, but that it was onely God that led (as it were by a line) this good and charitable Surgeon to this rich man in pain, and did not onely prosper him in curing of him so spedely, but also opened his heart to giue him therefore so liberally, bicause he was so diligent and willing to go to helpe the poore without mony, and refused the rich for much mony.

Siuq. It was the Lords doings I am sure: there are many rich men with vs, that in their pain and griefe would haue promised as much more: but when they had bene well, they would haue giuen a great deale lesse. Well, I will tell you another example which was with vs. A rich and a poore man chaunced both at one time to send for a Surgeon, which e Surgeon, preferring goodes before God, money before mercie, and the rich mans gifte before Gods rewarde, without any long pausing of the matter, went to the rich man, and refused to goe to the poore man. Who, when he came to the man, he toke him in hande, and with much adoe he cured him at the last: who gaue the Surgeon a great rewarde for his labour: and as the sayde Surgeon was comming homewarde, certaine theeues met with him, who did not onely spoile him of all the money he had, but also wounded him very sore who with very much a doe, got home, and falling into a consideration with himselfe, saide: God hath worthely plagued me, bicause I refused the poore, and went to the riche: bycause I trusted to my selfe, and mistrusted God: and bycause I thought the riche mans payment was better than Gods payment.

Omen.

Omen. Here we may sée the great difference of the godly, whome God doeth blesse, and the vngodly that God doth not prosper. The godly Surgeon that refused the riche, and went to the poore for Gods sake, did inioy great ryches that he neuer looked for: and the other Surgeon that refused the poore and went to the rich for moneys sake, had no good of his money that he was sure of, nay it was the cause that he was so hurt and wounded.

Siuqila. And though this Surgeon was robbed of his money, and wounded of his body, yet I beléue al that cannot make our Surgeons to go to the poore where they shall haue no mony, & refuse rich wher they are sure of great rewardes. Note here.

Omen. It is pitie that there are not appointed throughout all your Countrey sufficient skilfull and learned Surgeons, with necessarie yéry stipendes allowed them for the only helping and curing of the poore, that haue no money to helpe themselues withall.

Siuqila. It were very well if it were so: but I feare in haste it will not be so: yet commonly in our Hospitals there are suche stipendarie Surgeons, for the helping of the poore and miserable wretches there. But I pray God, that they that can make the best friends and fées, bee not better attended, gentlier handled, and sooner cured, than the other that are friendlesse and moneles. It may be doubted.

Omen. Surely, if there be any such with you, it is pitie they liue.

Siuqila. Wel, I feare there haue bene such with vs, and yet haue liued without trouble or harme.

Omen. If such a fellowe were with vs, and shoulde vse himselfe so, we should learne him such a lesson, that he shoulde not dare doe the like as long as he liued.

Siuqila. And I dare vndertake for him, whatsoeuer hée is, he would not do it after his death.

Omen. I will tell you how such a spitefull Surgeon, a very mony man, was handled long since with vs. He was a stipendarie Surgeon in an hospital, in which hospital was

An example how a wicked Surgeon was vsed.

a verie poore man, both moniesse and friendlesse, that had a great wound on his arme: which poore man was committed to this same Surgeon to be cured. And though the wounde was but a grene wounde, which might haue bene holpen more spedily, and with lesse paine than if it had bene an olde sore: yet this harde hearted Surgeon, applyed vnto his woūd such pinching plaisters, both euening & morning, that almost night and day the poore man was in perpetual paine, who then with great griefe of minde saide to the Surgeon: Oh sir, for Gods sake haue some compassion on me, and heale me with more ease, for I am neuer able to abide this. Then said ỳ surgeon, you must giue me some money to buy milder medicines, for the house allowes me none other than these: to whom the poore patient sayd, I hardly beleeue that, for the chief Rulers of the house are so godly, that they will allowe rather suche things as you thinke meete which haue knowledge, than such as they thinke meete that haue no knowledge. Truely, if euery one in this house be cured in this order as I am, they will rather go out of the house vnhealed, than tarrie here still in hope to be healed. What: said ỳ Surgeon haue you founde your tongue, I will punish you a litle better for your prating: then sayde the poore man, I beseech you sir, vse me rather better than worse, and I woulde (if I hadde a messenger) sende for some money for you. Mary, said the Surgeon, you shall not want for a messenger, I will get one that shall doe so much for you: and foorthwith the sayde Surgeon brought one vnto him: how much will serue youre turne, said the patiēt to the Surgeon: a Noble, said ỳ Surgeon muste be the leaste. I woulde giue a thousand Nobles, saide the patient, if I had them, rather than I would be in these torments and paines. I pray you, said he to the messenger, go to my mother dwelling in such a streete of this citie, and desire hir, if euer she will doe any thing for me, to sende me a Noble presently, to giue to my Surgeon, for vntill he hath it, I shall be in such torments, that during the same, I would gladly forgiue him that will kill me. Go quickely

said

saide the Surgeon, and tarrie not, for I meane to tarrye here with my patient vntill you come againe: then the messenger saide, I wil go and not tarrie. Ah sir, saide the poore wounded man, you call me your Patiente, nay I am rather your Impatient, for small patience can bee in them that are so impatiently handled. If he, to whom your plasters are applied, is patient (as you terme him) then he that neuer feeles them, must needes be more patient I beleeue. But truly this name Patient in this case is more auntient than true, and more commonly in woordes vsed, than in effect performed. For Surgeons (I speake by proofe) make patient men impatient: then who will beleeue, that they make impatiēt men patient? and therfore to haue this your poore patients name hereafter better vnderstoode, and the more verified, I thinke it is rather of suffering, (and that against their will) than to be meeke and patient with their will. Then saide the Surgeon, you haue made a very Clearkly collusion: to whome hee saide, I pray God at length you make no worse conclusion. I perceiue saide the Surgeon, you are Bookish: then saide the patient: if I were as riche as I am poore, I thinke then you woulde haue termed it otherwise. Well, all riche men are not learned, nor all poore men are not vnlearned. The state I am nowe in, is far vnlike to my education. God doth all things for the beste to them that hee loueth, therefore I thanke him most hartily for this change. Then saide the Surgeon, your messenger tarries very long, whereby I thinke he brings no money with him. But if he bring no money, I tel you one thing, you are like to haue a change within these two houres such a change as you will not like. The Lorde forbid saide he: I hope I can haue no worse chaunge at your handes, than I haue had: and presently the messenger came, saying: I haue spoken with your mother, who hath no money nowe to sende you, but she saith you shall haue it to morrowe without faile. Then sayde the Surgeon, I will tell you more to morrowe, for when I haue money, then you shal haue ease, for I cannot buy things with nothing. Then saide

Note here and that followeth.

the

No money no case.

the patient, I beseech you take some pitie of me: you knowe my minde, saide the Surgeon, remember me, and I wil remember you. Then saide the poore wounded fellowe, seeing money will ease me, I will goe my selfe and fetch you money: you shalbe sure to haue it before my next dressing: then saide the Surgeon, bring me the money, and you shall finde me ready to shewe you what pleasure I can. Then the fellowe (vnderstanding, that the Iudge and Ruler of the Citie was a godly, vertuous, and an vpright Iudge, who vtterly abhorred such deuelish dealers as the Surgeon was) went immediatly vnto the Iudge, and complained of the Surgeon, telling him in all poinctes how the Surgeon had vsed him: to whome the Iudge sayde, see that you tell mee nothing but trueth, and if this fall out according as you haue told me, I will make him an example to all Surgeons that shall come after him. Yea, it is too true, saide the poore man, I haue witnesse of it if neede be: then the saide Iudge commaunded, that the saide Surgeon should be brought before him immediatly, and two or three other cunning Surgeõs besides, to iudge therein: and when the Surgeon came before the Iudge, and saw his poore impatient there, his countenance marueylously changed. Sirra, said the Iudge to him, are you a Stipendarie Surgeon appointed to such an Hospitall? yea my Lord, saide the Surgeon: Knowe you this fellowe heere with the sore arme, said the Iudge? I knowe him well, said the Surgeon. And I feare he knoweth you too well, saide the Iudge. Were not you appointed to be his Surgeon for the curing of his wound? yes truely, said the Surgeon, and I truste I haue vsed him as an honest man ought to doe. Your countenance and color said the Iudge, is as good as two witnesses, that you haue rather misused him. Howe long is it since you tooke him in hand? forsooth said the Surgeon, a moneth, and somthing more. Then the Iudge commaunded the other Surgeons to looke vppon the sayde poore mans sore arme, which, when they sawe, they saide to the Surgeon that had it in cure, this is a great sore, & will not easely be cured: was

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it a grene wound or an olde sore, when they toke it in hand at the first: forsoth it was a grene wounde, saide the poore mans Surgeon, but it was in an euill case, because he came no sooner to me than he did. Take heede thou lye not said the Iudge, for I will assure thee, for euery lye thou tellest before me here, I will make thee paye full dearely: then said the poore wounded man, I could not well come sooner to you, nor to any other, for you were appointed to be my Surgeon, and to cure me within two houres after I was wounded. Did not I (said the Iudge) bid you beware of lying: I hold you a wager, your lye will neither gaine your lease nor lande. Then saide the Surgeons, alas poore fellowe, thou hast not bin well vsed, for being a grene wounde, the worst of vs three would haue taken vpon vs by Gods grace (if thou hadst come to vs a day after thou camest to this surgeon) to haue wholely and perfectly healed this wounde, being in this place, within three weekes at the furthest. Howe long hath this man had you in hande, saide they? Forsoth a moneth and odde daies, and now I am a great deale worse than I was at the first: and what paines he hath put me to euer since, both night and day, it would lament you if you knewe it. We beleeue thee, said the Surgeons. Then belike (saide the Iudge) he hath giuen him some corosiues to put him to paine, and keepe him longer from healing, either to get some money of him, or elle to trye some maistories and practises vpon him, or rather both. Truly, saide the Surgeons, it is not vnlike, for, if he had vsed him orderly, honestly, and according to our Arte, he might haue put him to small paine, and healed him perfectly before this time. Then the poore wounded man saide, I knowe not howe he practised with me, but euer when he dressed me, most commonly morning & euening, I was in such extreame paines, and intollerable torments, for eight or nine houres after at the least, that I had bin almost as good to haue sit in the fire, sauing for burning my body and bones. Then said the Iudge to the wicked Surgeon: Oh cruell cut-throat, O tyrannous

Note the Judges words.

tormentor, and sede of Sathan: hadest thou none to proue these painefull practises on, but on this thy Christian brother? For he is thine owne brother, if thou euer meane to haue God to be thy father: surely an honest heart, or a mercifull minde, woulde neuer haue tried suche painefull practises on a Turke or a Iewe, nay scantlye on a dogge if he loued him, muche lesse on thy brother, whome thou arte bounde to loue as thy selfe. My Lorde, saide the poore man, it semeth he put me to these great paines to get some money of me, for he saide to me, that if I would giue him some money, he would vse me easely and gently, and vppon that, I sent this messenger that is here, to my mother for a noble to giue him (which was his request) was it so saide the Iudge to the messenger? Yea in dede saide the messenger: but when the Surgeon sawe that I came againe without money, he was very angrie, as it seemed: and this poore man most pitifully desired him to be good vnto him, and to let him haue some ease, but he answered him churlishly, and saide, when I haue money then you shall haue ease. In dede my Lord saide the poore wounded man, these were his verie wordes, and he telleth nothing but the truth. What was the cause, (saide the Iudge) wherefore he woulde haue a noble of thee? Forsoth, saide the poore man, he layned to me, that the house did allowe him none other medicines than such as he dressed me withall: therefore you must giue me money (said he) to buy more milder medicines. As though, saide the Iudge, the house allowed no salues, but such as woulde put poore men to payne, and kepe them long from healing. Come hither sir Surgeon, saide the Iudge, howe like you this geare? What can you say for your selfe? To whome the Surgeon said nothing, but hanged downe his head, for was ashamed. Then said the three Surgeons, surely my Lord, if he said so, he hath shamefully slaundered that famous house, and the mercifull Maisters of the same: For doubtlesse no Surgeon belonging to the same, nor to any such other house, but are allowed to the vttermost for a-

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ny thing which they shall desire or thinke meete for the ease and spædy curing of their patients. I knowe it is so, saide the Judge, or else these houses might more worthily be named tormentors of men than helpers of men. And then he spake to the pitilesse Surgeon, saying, what horrible heart hadest thou, to torment this poore fellowe, and to be quiet thy selfe: howe couldest thou craue money of him that had none, which was more meete to aske the which had some? What a maruellous displeasure hast thou wrought vnto this poore fellowe? thou hast not onely tormented him like a Tyraunt, but also thereby hast brought his woonde into such a case, that if it be possible to helpe it, yet it will be long a curing. Then saide the Judge, I commit the curing of this poore man into one of your hands, that belongs to that Hospitall where this poore man is allowed to be succoured and helped. Then one of them sayde to the Judge (that was a stipendary Surgeon of that house) I will be content to do my diligence to him, as much as I am able. Then sayde the Judge to him: I nede not bid you vse him well, for here is one (meaning the cruell Surgeon) ere it be long, will teache you howe to vse him, and also he will be a sufficient warning to all other Surgeons hereafter, to helpe their patients, as quietly, as orderly, & as spædily as they may. And bicause (saide the Judge to the wicked Surgeon) thou wouldest haue had a noble of him to set him out of payne into ease, I iudge nowe, that thou shalt giue him foure nobles, bicause thou diddest put him out of ease into payne. Saying further to him, aunswere me to one thing that I shall aske thee, what is that short sentence of Christ, that the King commaundes so straightlye to bee kept? to whome the Surgeon aunswered, Whatsoeuer you woulde that men should doe to you euen so doe yee to them. Then said the Judge, thou hast said well, & better than thou hast done. Haste thou of thy conscience done to this poore man, as thou wouldst haue bin done vnto, if thou hadst bin in the like case? No truely sayde the Surgeon: if thou

A good iudgement.

hadst saide otherwise(said the Iudge) euery one here would haue thought thou hadst lyed. And nowe bicause thou hast done vnto this man, as thou wouldst not be done vnto, therefore thou shalt be done vnto as thou hast done vnto him. So that I doe here openly iudge, that the executioner shall giue thee such a wound on thy arme, and in the like place, as this poore man had at the first. And I commande you that are the other two Surgeons here, to dresse him euery euening and morning with such pinching plaisters, and extreame corrosiues, that he may be in cruell torments and paines eight or nine houres after euery dressing, and continue thus with him a moneth at the least: marry haue respect in the meane season, thorough your good knowledge and discretions, to vse the wound in such order, that after it may be perfectly and well cured: and he shall be at the onely costes and charges for the curing of it. And if he be not then able to doe it, you shall be allowed therefore out of the Hospitall of this Citie, where this poore man succoured, helped and releeued, not thinking they shall be much troubled againe to pay for the cures. And also I iudge, bicause he did make a manifest lye before my face, that he shall not speake of three moneths after he is perfectly healed, vnlesse through some vrgent matter he be called or willed to speake before any Magistrate, Ruler, or Iudge, and all that while he shall weare on his sleeue, an H. and L. which signifies a Hurtfull Lyar. And this is my full and determined iudgement in no wise to be reuoked: and bicause I would haue my iudgement herein the more straightly done, I will my selfe see the wounde made in his arme: therefore let the executioner come hither with speede. And when the executioner was come, the Iudge forthwith commanded him, to make a wound according to his iudgement in the said Surgeons arme: and then he committed him to the other Surgeons, to be vsed and ordered in all pointes according as he before had iudged.

Siuqila. Truely, the cruell cut-throate Surgeon was vsed according to his deserts: but the poore mistaked men in your

Countrey

Countrey are maruellous happy, that haue such good & vpright Iudges, that will encline to neither hand: that will be allured by neither friend, letter, nor bribe: that will heare the poore as wel as the rich: and fauour the matter, not the man: and that will haue all things tried onely by trueth, and that with spéede, and without delay. I feare many poore impatiẽt patients with vs, that haue no peuce to pay, are many times in the like perplexitie: but if such orders as you haue, were obserued for such with vs, they would bee aduised twice, ere they vsed their patients so once. Well, though all the Phisitions and Surgeons with you are so godly charitable, and had rather helpe the poore for Gods sake without money, than the rich for money: yet we haue diuerse noble women, with many Ladies and Gentlewomen, who, though they are not so learned as many are that professe the same, neither can talke so well as some of them can tatle: Yet God so protects them in their procédings, that they doe good to many, helpe many, and cure many, not onely being at all charges themselues, but also most charitably relieue and succour the poorer sorte, with meate, drinke, and money. But we haue a great sorte of rumnagate Phisitions and Surgeons, whose chiefe knowledge is in their tongues, and wil talke much, and promise much, and yet performe little, nay rather, which is an occasion, that honest, learned, and expert Phisitions & Surgeons, comming in straunge place, and knowen to be of that profession, are as well credited, as they that doe borrowe of euery one, and doe pay to neuer a one. Pedlers are preferred before them, and Tinckers are taken to be the honester men: and why? because the Pedler perhappes through smoothe wordes, and twoo or three lyes, deceiues them that hee deales with, of two or three shillings, and warrants that for the best, which is not the worst, yet they enioy that they buye, & haue that they lacke: and if the Tinker mende one faulte, & make two faultes, yet a groat or two is able to recompence the wrong he hath done. But these faire flattering Phisitions, and these subtile tuckers, surnamed Surgeons, through

pleasant persuasions, will gette of them that be in paine and grief, twentie or thirtie pound, for so much stuffe, as perhaps did not cost them a groate, which happily killes them outright, or else puts them in great daunger of their life. And then they are enforced to flye into another Countrey for new credite, for their old is gone.

Omen. If such rumagate Phisitions and Surgeons, be suffered to do so, it is no maruaile though thereby the honest and learned Phisitions and Surgeõs be much discredited: truely I thinke you haue either no lawes for these and such mischiefs, either they are too weake to shoote at such marks, or they are like to a Bowe that is set vp in a corner and neuer shotte withall.

Siuqila. In deede as you saye, our lawes are too mylde for such mischiefes, and also are not executed to extinct such euils. But I beseech you, may I be so bolde to knowe of you, whether any of your Marchantmen or any other, may lawfully conuey or carie out of your Countrey, any of your chief commodities which your soyle of it selfe doth breede?

Omen. We haue lawes and statuts, wherein are expressed, what things are not to be solde, carried, or conueyd out of our Countrey into forraine Nations.

Siuqila. But what is the punishment of the offendors in that case?

Omen. He or she, whosoeuer it is, shall be torne in peces for the first fault, with foure strong horses: and if he commit the like offence againe, he shall haue the kings pardon for it.

Siuqila. He may haue so well ynough.

Omen. And the eldest sonne of euery such offendour, shal bee compelled to weare on his sleeue, a Viper formed in some mettall, signifying that as the Vipers are destroyers of their mother, and gnaws out their mothers bellie: so the Father of this man that weares the same, was a destroyer of his Countrey, that did nourish and breede him vp. And his sonne shall neuer after beare any office, or be accepted to any charge appertaining to the Common wealth. And if

he haue

he haue neuer a sonne, then his eldest daughter shall weare the same, vntill she be married: and if he haue no daughters, or if all his daughters be married, then his wife (if hee haue any) shall weare the same during her wydowhead. And if he haue neither sonne, nor daughter vnmarried, nor wife, then there shall be a signe of the Viper set at the doore of the offendor, where he dwelled at that time, when he was apprehended for the fact, which shall remaine there vntaken downe, twentie yeeres at the least: and he shall forfeite al his goods, the one halfe whereof shall be to the kings vse, and the other halfe to the vse of the reuealer. And whosoeuer shall knowe of his saide offence, and shall conceale the same foure and twentie houres after he first knewe it, euery such offendour shall lose his right hande, and the fourth part of all his goods, and euery one of them shall weare the badge of the Viper on their sleeue during their life. And the same goods shall be employed to the vses aforesaid. And if any of them that is accessarie with him, or made priuie to the fact, doe reueale it within foure and twentie houres, he or she shall not onely be pardoned of his offence, but also shall haue the forfeiture that belongs to the reuealer thereof. Marke.

Sinqila. Yea mary this lawe is something like, if it be well executed.

Omen. May marke this one thing, we are well aduised before we make lawes, but when they are made, wee hadde nede be double aduised ere wee doe breake the same lawes, or else we shall be sure to pay the penaltie thereof.

Sinqila. Yea so it should: then you take no gaudes for good stuffe, trifles for your treasure, nor vaine needelesse things for your necessarie and substantiall wares.

Omen. No I warrant you: but if there were no such law with vs, or it were wi ckt as yours is, & not seuerely executed, truely all our Marchantes are so godly, charitable, obedient, and so commodious to their Countrey, that they would not (though they might haue neuer so greate gaine thereby) conuaye or carrie any commodities out of their

of their Countrey, nor bring any discommoditie into their Countrey.

Siuqila. Truely I dare not say so much for all our Marchants, for (verily I beléeue) some of them, for their own priuate profite, their grædy gaine, and to gather goods, could be content to conuey out of their Countrey, Woll for worse wares, Leather for Lacans, Lead for Lemmons, Honny for Hobbyhorses, Corne for Calues, butter for Babies, Beyre for Bracelets, Tallow for Trifles, Money for Marmelets, and if they could, God for the Diuell: but though the law of God cannot teach them to obey their Prince, the lawe of nature to loue their Countrey, nor the lawe of the Realme can restraine them to spoyle their common wealth, yet if we had your seuere lawe, and as well executed on two or three of the first offendors, without any pardon, as yours is, we should haue as many good marchantes against their will, as you haue, by your report, with their will.

Note this.

Omen. I doubt not that.

Siuqila. Is there any with you sir that will breake their promise?

Omen. No not one in all our whole Countrey: we haue the faithfullest meaners, and truest dealers, that are in all the worlde. We take great aduisement, before wee speake or promise, and what we speake or promise: but when it is once spoken or promised, it is as sure to be kept or performed, as though the partie that promised it were bound in a thousand pound.

Siuqila. Perhaps the partie that promised the thing, was able at that time of the promise, and yet vnable at the day of performance.

Omen. Then he must goe before his day, to the partie to whom he promised the thing, shewing him his misfortune or losse: who doubtlesse will be so charitable and pitifull, and be so sorie for his neighbours mishap or losse, that he will grant him whatsoeuer he will reasonably require. For we haue a charitable loue one to another, that we count our brothers or neigh-

neighbours losse to be our losse.

Siuqila. What if he shoulde be so hard hearted that he would not graunt him his reasonable request? A marueilous leue.

Omen. Then the partie that promised, must bring sufficient witnesses to the Iudge of his losse or hinderance, or of his disability to performe his promise, since he promised it: whereupon the Iudge will take order therein, as he shall thinke good. And the Iudge shall commit the cruell and hard harted man to prison for three moneths, to whome none shal graunt any request or petition all that while.

Siuqila. Truely I woulde all such stony hearted wretches were so serued. But what if the party that promiseth, be able to performe it, and yet breakes his promise?

Omen. Euery such promise breaker shall be compelled to performe it, by the award of the Iudge, whether he will or no: and all the promises that haue bin made to him a pere before, shall not be performed nor kept to him and that they be to any commodity thereof, one halfe thereof shall be employed to the vse of the King, and the other halfe thereof shall be bestowed on the releeuing of his next poorest neighbours: and he shall weare on his sleeue a twelue moneth after, these words following: (a promise breaker) giuing men warning thereby, not to deale with such a discredible person. How promise breakers are vsed.

Siuqila. But what if one promise more than he is able, and take money for that he is not able to performe?

Omen. Then he shall be whipt three seuerall times, and shall pay to the partie deceiued, three times as much money as he receiued, and he shall weare on his breast a twelue moneth after in Parchement, these words, (this is a deceiuer.) And euerie one that is a deceiuer and cosiner, shall be thus serued.

Siuqila. But what if he haue consumed and spent the money, and be not able to pay the same forfeiture?

Omen. Then he shall serue either the party deceiued, or some other, vntill the said money be run out or discharged.

Siuqila. If deceiuers & cosiners were so vsed with vs,

we should not haue halfe so many within a while as we haue. There are a great sort with vs, that care no more for cosining and deceiuing of their very friendes, (much lesse their enimies) than a horsse cares to runne from his maister and let him come after on foot.

Omen. If they care no more, then they care not very much. Surely there is such credit and trust betweene one and an other with vs, that there is almost neuer anye writing made betweene party and party.

Note this. Siuqila. And truely there is such an euill meaning, and false dealing with vs, and so little credit and trust betweene one and an other: (yea though the matter be neuer so small) that there must be writings and bonds, and all little ynough. For let the writings be neuer so firmely framed, so aduisedly drawne, nor so perfectly pende, yet some more curious to do harme, than carefull to doe good, will pyie in the same so narrowly, that will finde such a hoale, that the parties (if they be not the wiser) shall poure through the same more money than they shall euer be able againe to put in their pouch. Truely men are maruellously altered, for in olde time when they knewe lesse truth than we do, they vsed lesse falshode than we doe. And why? truely ten lines then, was sufficient for a thousand pound a yeare: but a thousand lines now, is scant sufficient for tenne pound a yeare. Well, I am enforced to say, that trueth and simplicity did dwell then together, but curiosity and falshode, are now ioyned in fellowship. But I pray you sir tell me, will any with you sell their lands, or let their lands twice, or not?

Omen. What meane you by that? how can one sell or let his lands more than once?

Siuqila. An honest man can not, but a crafty harlot may. Belike it is little vsed in your Countrey, because you make such a maruell. There are many with vs more false than faithfull, more crafty than credible, and more shamelesse than shamefast, that woulde, if they coulde, sell or let their lands to tenne seuerall persons one after an other, so that they

they might haue money for it so many times.

Omen. I muse what suche mischieuous men doe meane. They little remember the worthy sentence of Christ, which is, Whatsoeuer you would that men should doe to you, euen so do yee to them. I am sure they would be loth that other should handle them in that order.

Siuqila. Be bolde of that: for though they are content to sell so: yet they are not content to buy so. They shewe themselues of whome they are. the godly and charitable doe liue faithfully, and fearefully here, and referre all to God at the last ende: But the wicked, crafty and deceitfull, care not howe they liue here, and referre all to the Diuell at the last ende, who will shewe them such friendly fauour in Hell fire, that they shall be alwayes in tormentes, and neuer in ease, euer a broiling and neuer burned, and alwaies a dying, and neuer dead: and then they will wish, (but too late) rather to haue giuen their lands once to the releeuing of the poore, for nothing: than to haue sold the same so oft for much money, or for some thing. A great difference.

Omen. Truely we haue suche excellent orders with vs, that none, except they list, neede buy or hire any entangled lands: then you may be sure none (though they were so minded) can sell, or let more than once.

Siuqila. That is a very good way, how is that?

Omen. Forsooth all deedes and writings of any landes, tenements, houses, woods, or such like, that are sold, giuen, or mortgaged, vpon what estate soeuer it be: and also all coppy holdes and leases of any manner of grounde, house, tenement, or any thing whatsoeuer, and all other writings of any importance, are truely examined, registred, or recorded in the Citie or Market towne, next to the lande, grounde, or house, or any thing solde, giuen, mortgaged, let or demised, which is not only a great ease to euery one, to haue quickely and with small charge the coppie of any writing they desire, but also a maruellous commodity, if any deede, euidence, or writing, be lost, burned, defaced, conueyed, or stolne, for

that they may haue the same writing there registred and recorded, written faire, sealed with the Seale of the Office, which sealed writing shall be then of as great force, as the writing was, that was lost, burned, defaced, conueyed, or stolne. And there the Recorder doth kæpe a true and briefe note in a Booke appointed, for euerie such dæde, writing, coppy holde, or lease, whereby any may perfectly learne, whether any lands, tenements, houses, or any other thing is sold, giuen, let by coppy, or leased, and by whome, and to whome, and at what time, which, if he perceiue to stand fræ, then he may buy it, or take it by coppy or lease, if not, then he may refuse the same:

Siuqila. But what if the parties do not, or will not register the same?

Omen. Then euery such dæde of gift, writing, coppie, lease, and the thing therein sold, giuen, occupied, leased, or otherwise conueyed, is vtterly void, and of none effect in the lawe, vntill the same be perfectly examined, and registred, or recorded, in the place therefore appointed.

Siuqila. Yet the cosiner may deceiue the true meaning manherein, for, if the Register be of a corrupt conscience, and take a bribe of the cosiner, he may lye to the party that commeth to inquire or search, & say, there is no such things sold, giuen, or otherwise conueyed, by any such party as the enquirer did meane.

A good way to preuent such a mischiefe.

Omen. Yea but we haue a salue will heale that sore: for the Register then presently must deliuer to him that commeth to enquire a briefe note written in Parchement, of the thing searched for, the name of the thing, where it lyeth, the name of him or hir that the enquirer desireth to knowe, whether hæ or shæ hathe solde, giuen, or otherwayes conueyed the same thing searched for, the name of the enquirer, and the name of him or hir for whome it is searched: and besides this, the examiner shall write vnder all the same, that no such thing searched for, is registred of that time in his Booke, with the yeare, moneth, and

day,

day, of the same search: and further, shall subscribe his owne name with his owne hand, which writing shall after witnesse against the examiner (if neede be) if any such thing searched for, should after be found to be registred.

Suqila. This is such a hedge, that a Theefe cannot wel leape ouer. Truely, this generall registring or recording of writings, is both a common commoditie to your Countrey, and a great ouerthrowe of a number of mischiefes: it cleane cutteth of deceiuers or cosiners, from selling or letting their lands twice, much lesse thrice. It fully, as it were in one stroke, suppresseth all forgerie of euidences and writing. For, who will forge any writing vnlesse they may tucke some gaine thereby? what do writings preuaile if they be not lawefull: they may counterfaite them if they like, but they cannot confirme the if they would. For, no writings (as I perceiue) can be registred or recorded with you, vnlesse ꝑ seller & the buyer, the giuer, and he to whome the thing is giuen, and the letter of the lease and the taker of the lease, doe both consent before the Register or Recorder, and seale the writings as their deedes: and no writings are of any force, vntill they bee perfectly examined and registred. And ꝑ u may be sure, that no counterfette or forged writing wil be perfectly examined, and registred, though the deceiuer and cosiner could bee content therewith, vnlesse the partie that should be deceiued and cosined doe graunt vnto the same before the Register, which I thinke neither the cosiner will goe about to procure, nor he that is to be deceiued, will affirme or allow. And though many Babes haue bene beguiled, Widowes wronged, fatherlesse defrauded, the poore preuented, the guiltlesse beguiled, and the simple deceiued, right ouerthrowen, and trueth trode vnderfoote, by filching, purloyning, stealing, burning, spoyling, tearing, and other craftie conueying of writings, to their vtter vndoing, to the displeasing of God, and to the maintenance of mischiefe. Nowe all this, your worthy ordering of registring of writings hath pluckt vp by the rootes. For if your people were as wicked as they are godly, yet

which of them would goe about to filtch, purloyne, burne, spoile, or conuey any writing from any body, if it would do the no good, and the other no harme: or if they were sure, that the party from whom they toke it, should haue the same againe. Who would steale a horse from any if he wist he should haue no good of him: or, if he knew certainly that the owner of the horse should haue his horse againe, whether he would or not?

Omen. None I thinke. Well, what with the godly disposition of your people, and what with this good order of registring of writings, there is not one in al our country y doth take away, filche, spoile, or conuey any writing from any, neither doth forge or counterfeite any deede or writing.

Siuqila. No more there would or coulde be with vs (as wicked as they be) if we had your order, and so executed for the registring of writings as you haue. We haue lawes for the punishing of such offendours, but howe many fewer there are thereby, I know not. But how many I would there were, I know.

Note this.

Omen. Whether were it better (if it were possible) to haue your goods safe from stealing, or to haue them stolne, and to haue the theeues hanged for the same?

Siuqila. In my conceite it were much better, that no goods should be stolne, nor no theeues to be hanged therefore, which is a double commoditie: but in the other, men lose their goodes, and theeues lose their liues, which is a double mischiefe.

Omen. You haue said very truly.

Siuqila. Euen so it were a great deale better, to haue neuer a conueyer, purloyner, spoyler, nor forger of writings, as you haue, and neuer one therefore to be punished: than to haue writings stolne, spoyled, defaced, and forged (to the hurt of many) and to haue the offendors punished therefore: which sore being thought vncurable, your soueraigne salue in registring would quickly heale.

Omen. I haue tolde you what it hath done with vs.

Siuqila. Yea, and I woulde it might doe so with vs.

Surely,

Surely, though we haue mercifull Magistrates, godly Gouernours, sage Superiours, politique Rulers, and wittie Counsailours: yet wee haue a great sort that are so greedy of gayne, as madde of money, and so mindefull of mischief, that they are so much ashamed to committe these offences, as a horse is loath to eate his meate when he commeth newly from labour.

Omen. Then I dare boldly say, a little small stone will not make them to shrinke. This one thing doeth make mee muse, wee that are more godly and charitable, haue more straighter and seuere lawes than you: and you that are more wicked and enuious, haue more milder lawes than we.

Siuqila. It is so, but I would be content that it were not so. Sir I beleeue you haue neuer an Vsurer in all your Countrey.

Omen. The name is so straunge vnto me, that I knowe not what you meane thereby.

They knowe not what Vsury meaneth in Mauqsun.

Siuqila. You are the more happy that you knowe them not; yet the more happy you feele them not: but the moste happie of all, that you follow them not. If you had beene as well bitten with such beastes, as well stung with such Serpentes, and as well gnawne with such Vipers as we, you would haue knowne them by their name as well as we. By their name they signifie Biting, but by their deedes they procure altogether Killing: and may I trust you haue you neuer an Vsurer among you?

Omen. No truely, you are as good talke to mee in that tongue that I know not, as to speake that word to me.

Siuqila. Though it be not well knowen with you, it is a little too well knowen with vs, euery boy & girle with vs can tell you what an Vsurer is: they are such pinchers, that they are able to make Lordes without landes, Gentlemen without goods, Marchants without money, and themselues without honestie.

What Vsurers can do.

Omen. These fellowes are more fitte for the Fenne, than to inhabite among honest men: wee stande in neede of nons

none such, but if we had any such (whatsoeuer they bee) we would make them doe otherwise. I pray you what kinde of persons are they?

Siuqila. Forsooth we call them Vsurers that lende out their money for their gaine: who will be sure to haue an vnreasonable interest therefore, or else they will haue the parties that borrowes money of them, wrapte in Statutes and Bondes, that if they breake their day, they will so pinche them, that they wil haue perhaps tenne times more, than the valew of their money which they lent.

Omen. But will they haue no remorse of the partie, if he chance to forfaite his bonde?

Siuqila. Yes perhaps some will, and some will not.

Omen. Then belike these Vsurers you speake of, liue idlely, of the spoyle of other?

Siuqila. I must needes confesse they doe so.

Omen. Oh detestable trade, oh drifte of the Diuell, oh snare of Satan, these Vsurers I perceiue are they that Dauid speaketh of, saying: Who shall dwell in the Lordes Tabernacle? He that is innocent of hands, &c. And hath not put his money to Vsurie: Then they that put their money to Vsurie, must needs dwel in the Diuels denne, where there is nothing but woe, sorrowe, dole, mourning, howling, torments, paines, weeping, and gnashing of teeth, and that for euer world without end.

It is good to take heede of this place. Marke.

Siuqila. All the deuises you haue, cannot driue it into some of their heads, that it is diuelish or damnable.

Omen. And all they cannot make me beleeue, that it is godly and charitable. If it had bene good, Christ would haue commended it in his Gospell, and because it is euill, God hath forbidden in it the olde law.

Siuqila. There are some Vsurers, that though they take it to be a great offence, doe light so much of their owne repentance, and the mercie of God, that I pray God they dye not without both. Christ bade his holy Apostles Watch and pray least they should fall into temptation. Now, seeing it behoueth

houeth the good and godly to watch and pray (if they meane to be saued) then can the detestable and wicked Vsurers, whome the holy Ghost sayth shall not dwell in Gods Tabernacle, looke to be saued by sleeping and slumbering still in sinne, and to watch and pray neuer a whit at all? These are the delectable dreames that the Diuell deludeth them withall. Which of the godliest and perfectest men of the earth can warrant himselfe from sudden death? Which of them all can say, that they can not repent when they will, and be forgiuen when they list? Which of them is able to loath his his lewd life at any time? Which of them can sigh and sorrowe for his sinnes at such time as he shall appoint. Naye, which of them can say, (and that truely) that they will suche a day, and such an houre, doe such a thing, and thinke such a thing: for though it be easie to say it, yet they are not sure to do it: for perhaps the party may be lame, sicke, or else dead, whereby he can not do it: and perhappes the party may be a sleepe, whereby he can not thinke it: yea and perhaps neither lame, sicke, dead, nor a sleepe, and yet may haue cleane forgot it. Nowe seeing the godly men can make no warrantise hereof, then how can the vile and wicked Vsurer, and other abhominable sinners, be safe from sudden death, repent when they list, be forgiuen when they will, or do what they determine, or thinke what shall please them? Therefore I beseech God that these wicked Vsurers, & all other carelesse sinners, may repent their sinnes here in time: may aske mercy here in time: may be forgiuen through Christ here in time, and not to liue till after they be dead, which will be out of time: which the Diuell that lulleth them here a sleepe in their sins knowes well ynough.

A good profe.

This is worthy the noting.

Omen. Yea, and they may sleepe long ynough ere he will once awake them. Well, let them be sure of one thing, though he suffer them to sleepe as long as they list: he will let them sleepe in hell neuer a whit. Why do you suffer these Vsurers in your Country, wherefore do you not cut them off?

Siuqila. We can not if we would.

A law for Vsurers.

Omen. Nay you will not if you might. Now I remember, that we haue an auncient lawe against Vsurers, but it was cleane out of my mind: which if it were authorised, and throughly executed with you, I woulde laye a wager, if you had ten thousand Vsurers now in your Countrey, you shuld not haue one at the twelue moneths end.

Siuqila. At all aduentures I would we had it, what is it I pray you?

Omen. Our lawe is, that if any lend money and receiue any thing for the loane thereof at the lending of the money, or shall or ought to receiue any thing ouer and aboue the sum lente, at anye time after, then the lender of the same money shall haue his right hand cut off for the first offence, and shall forfeit the one halfe of all his goods, which shall be equally deuided in three parts, one part whereof shall be to the vse of the King, one other parte to the reuealer, and the third parte shall remaine as a stocke in that towne where the Vsurer dwelleth, which shall be lent as occasion serueth, to the pore that shall stande in neede to borrow, vppon a sufficient gage, without paying of any interest at all therefore. And none, vpon payne of losing their hand, shall lend any thing to the said Vsurer, for the space of fiue yeares after. And the parte that borrowed the same money to interest, shall for the first time so borrowing, haue the forefinger of his or hir right hand cut off, and shall forfeit the fourth part of all his or hir goodes, which shall be deuided and employed to the vses aforesaide. And euery one that knowes of the same contract and bargaine, that conceales the same foure and twentie houres, shall lose likewise their forefinger & the fourth part of their goods, to be employed to such vse as is before mentioned. And if the Vsurers reueale the same first of all other, then he shall saue his hand from cutting off. And if the party that borrowes the money to interest reueale the same first of all other, then he shall saue his finger and his goodes from forfetting, but he shall haue his right eare cut off. And if any beside, that is priuy to the same contract and bargaine, doth

reueale

reueale it before an other, then he or she shall saue the forfeiture of their goods, and shall haue their finger, besides euery such a one shall haue that that is his due to the reuealer. And if any Usurer offend (as is afore said) the second time, he shall be deuoured to death with Beares, and then he shall be sure not to commit Usury the thirde time, and then also he shall forfeit all his goods, to be employed as before saide. And if any borrowe money vppon vsury the seconde time, the same party shall lose his right hande, and the one halfe of all his goods, and if he reueale the same (as is before saide) then he shal lose but his forefinger. And this is the penalty likewise of euerye one that is made priuye of the same, vnlesse he reueale it (as before sayde) and then he shall haue as appertaines to a reuealer. And euery one that shall borrow money vpon Usury the third time, and that shall be priuy of the contract, and shall conceale the same, then euery such a one shall suffer death. But if the same borrower doth reueale the same first of all, then he shal saue his life and his goods, but he shal haue his right hand cut off. And if any of them that are priuy of the same contract, reueale it, then they shall saue both life and goods, and shall haue the due that belongs to the reuealer thereof.

Siuqila. Oh this were a worthy law for our Usurers, if we had this lawe, and well executed, the Usurers durst not trust to their starting holes as they doe: this lawe would so lincke them, that some might be so madde to lende, yet who would be so madde to borrowe: and though the Usurer must nedes lament his losse, yet the borrower could not laugh at his winning: the lender would be so afrayde, that the borrower would bewray him: and the borrower would be so afraide, that the lender would bewray him: and both the lender and the borrower would be so afrayde, that they that were priuy to it, would bewray them: and they that were priuy to it, would be so afrayde, that one or other would bewraye them, that surely in my iudgement there would not one Usurer be founde in all our Countrey within one

Note well.

moneth: and then I hope, we shoulde haue some lende their money for nothing, though none nowe almost will lende but for some thing. And is there none in your Countrey, that euer did breake this law?

Omen. No truely, we lead our liues chiefly by the line of Gods law: and we feare a thousand times more the breaking of Gods law, than the disobeying of mans law.

Siuqila. But with vs are such, as neuer a whit care for Gods law: and if they feare any, it is mans law. But if the whip of the lawe be not made of suche cutting cordes as will fetch the skinne from the sides, the flesh from the bones, and the life from the body, they care no more for it, than a dull iade doth regard a rod of rushes.

Omen. Truely they are such fond fooles, that they feare that is feareleſſe, but they doubt not that is to be dreaded. For the breaking of mans lawe, can but punish the bodie a while, with some worldly paine: but the breaking of Gods will, most dolefully, painefully, and fearefully, punish both bodie and soule euerlastingly in the furious flames of hell fire. Therefore they misse the marke murh.

Siuqila. And you misse it a little, be not angry though I digresse, for you say the breaking of the law will make vs be punished in hell: then I am sure that euery one shall be punished in hell. For euery one from the beginning of the world (except Christ) hath broken the law: and though a man may fulfill one of the ten commandements, which in all points is very hard for him to doe, yet it is impossible for any to kæpe and fulfill them all. Which law I may compare to a ladder of ten steps, whereof, though one go vp nine of them perfectly and well, yet if the tenth burst or breake, or if he fall from the tenth, he is neuer a whit the better for going vp the nine steps, and so he hath such a fall, that he is neuer like to reach to the top, vnlesse he haue an other, & a surer ladder to clime by, than he had before.

Omen. You haue sayd very well, and applied the thing very aptly: but I meant not that euery one that breakes the

law

lawe should goe vnto Hell, nor euery one that sayes they can kéepe the lawe, shall goe to Heauen. Adam at first did breake the lawe for vs all and brought in death: Christ did after fulfill the lawe for vs all, and brought in life. Since which time that Adam did breake the law, we that came of him were neuer able to kéepe the lawe: yet for all that whatsoeuer he bee that beleeues in Christ, that is sory for his sinnes, and hartily repent the same, earnestly desiring God to forgiue him for Christes sake, and is assured that Christ will raise him vp at the last day, and that through his birth, life, passion, death, resurrection, and ascension, he is made a member of Christ, euen he I say, though he haue broken the lawe, shall be saued and not be punished in Hell fire: For Christes performing of the lawe shal auaile him as much, as if he had kept the law himselfe. And thus though the members of Christ breake the lawe, Christ their head for them hath performed the law. Therefore you mistooke me, for I meant the breakers of the lawe that were not the members of Christ, should bee punished in Hell: it is this our Christ that is the sure Ladder whereby we must clime vp to Heauen. For the tenne steps of the lawe, was either too rotten for vs to reste on, or else to weake thereby to reach vnto the top (or rather both) that it was neuer able to serue our turne: now if the ladder of Gods owne lawe be not able to guide vs to Heauen: can any thing inuented by man doe it? no it is impossible: therefore whosoeuer refuses this strong stiere of stone, Christ, and leanes to ladders made of rotten wood, of their owne inuentions, or of madde mens imaginations: surely they will fall into hel, out of which they shall neuer get againe, do what they can. Note well.

Sinqi. It is so true that nothing is truer: but say what you will, and doe what you can, there are thousandes, that are so drowned in their owne drowsie dreames, so farre in fauour with their owne fansies, so bewitched with their owne wicked witte, and so enchaunted with the sorcerie of Sathan: that they will beléeue neither you nor me, and no maruell, for they will not beléeue Iesus Christ the sonne of God,

which tels them the same: and therefore we must be content to be out of credite with them, séeing Christ is cleane out of credit with them. And they thinke they know a better, easier, and shorter way to heauen, than either God doth knowe or his sonne Christ. Yet a man woulde thinke that God that made both Heauen and earth, and is now in them both, doth know as perfit and as ready a way to heauen as any other, and it is very like that our sauiour Christ the sonne of God, that was once in earth, and is now in Heauen, and that passed from earth to heauen himselfe, should knowe as good and neare a way as any man else to Heauen. If this be true, as it is most true, then what detestable doltes? what fantasticall fooles? and what méere mad men are they that neuer were yet in Heauen, nor are neuer like to come there, as farre as I sée, (vnlesse they refuse their owne way) that thinkes they know a better way to Heauen, than either God or Christ the sonne of God doeth. But when their owne waye that they thinke will leade them to Heauen, hath brought them and tumbled them into the dungeon of hell: then they will crye woe worth the time that they tooke their owne way, and refused Christs way, that they trusted themselues which knew nothing, and mistrusted Christ which knewe all things: and that they did forsake God their most louing Father, and fled to the fiende their foe and vtter destroyer.

Consider this well.

Marke.

Omen. They will so, but then it is to late, they may cal and crie then their hearts out, for any mercy they shall finde. Because they would not call vpon God when he would heare them: now he will not heare them, though they call vpon him, I cannot but compare such self-willed and self-wise persons, to a certaine foolish trauailer, that went to sée a deere friend of his, who woulde, if hée had come to him, entertained him very well, and profited him very much, which traueller not knowing the way, for that he was neuer there before, mette by chance with one that dwelled thereabout, and knewe the way very well. Of whom he enquired the way to his friends house, and then he saide to the traueller, if you kéepe the way still

A foolish traueller.

ſtill on the right hand, it will bring you ſtraght to his houſe, but in any wyſe take heede that you followe not the waye on the left hande, for if you doe, it will leade you into Woods and Thickets, where you will bee in very great daunger to be deuoured of wilde beaſtes: but when the man was gone, the trauellour giuing little credite or none to him that told him the way, and pleaſed more with the faire beaten path on the left hande, than with the ſmall troden way on the right hand, and therewithall being more wilfull than wiſe, more raſh than reaſonable, and more careleſſe than carefull, toke the way on the left hande: which he followed ſo farre, that or euer he was aware, he was amõg the wilde beaſts, who preſently deuoured him. And thus, through miſtruſting of him which knew the way, and truſting to himſelfe that knew not the way, he ſought his own ſorrow, and in ſtead of his good cheare and commodities which he ſhoulde haue had with his friend, he made the wilde beaſtes good cheare with his owne body, and ſo for a liking life, he got a terrible death.

Siuqila. Yea, but where as this traueller through his follie procured but the death of his body, if hee repented his ſinnes, and aſked mercie of God in Chriſt: yet theſe witleſſe and wilful wretches, that walke their owne way, and refuſe Chriſts way, procure their endleſſe death both of body and ſoule in hel. I pray you ſir, (if I may be ſo bold to aſke you) how are vnthankefull or ingrate Perſons vſed with you?

Omen. I cannot well tell you how, for we haue neuer an vnthankefull or ingrate perſon in all our Countrey.

Siuqila. Then you are happy, you haue not ſo fewe of them, but we haue as many of them, the worlde is growen nowe to ſuch wickednelle, that very fewe are gratefull for benefits paſt, mary many are tongue thankeful, vntil the good turne be done: but when they haue once got the thing they gaped for, they regard him no more, than ſome hungry dogs fawning on a ſtraunger for foode, do care for him, after they haue filled their bellies. May perhaps within a while after, he will vſe his friende as a foe, and for his good turne wil do

him

him two or three euill turnes.

Omen. If such a one were handled as there was one with vs, he would take heede howe to be vnthankefull after, as long as he liued.

Siuqila. Then belike you haue a lawe for the bridling of ingrate persons.

Omen. Yea that we haue, which if you had, and well executed, I thinke there would not be long so many vnthankefull with you as there are.

Siuqila. I praye you forget not to tell mee howe that naughty fellowe was vsed.

Omen. There was a certaine good and charitable man did ride homewarde to his house, who chaunced to heare one make pitifull groaning, and then hee drewe nearer and nearer to the noyse, and thereby at the laste came to the place where he sawe the same pitifull person, saying to him, alacke my friende, what ayleth thou? Oh sir, said the man, as I trauelled this way, being in perfect health, I sodainly fell sicke, whereby I was constrained to lay my selfe downe in this place: and nowe what with the great colde I haue taken here, and what with my sodaine and extreame sicknesse, I thinke I shall die, and that within a while, vnlesse some good and charitable man doe releeue and succour me. And to tell the trueth, I haue neuer a penyin all the worlde, and if I had, my heart is so fainte, my body so sicke, and my legges so weake, that I am not able to goe from this place to succour my selfe. Which when the poore sicke man had spoken, the good and charitable man wept for the griefe of this his poore brother, saying, good brother be of good comforte. God hath commaunded vs, that wee must loue our neighbour as our selfe, and you are one of my worldly neighbours, though I knowe not where you dwell, and therefore I must do for you as I would doe for my selfe. Christ wils vs, Whatsoeuer you would that other should doe to you, euen so doe you to them. Nowe, if I were in your case, and you in mine, I would be glad that you should helpe mee: euen so I must be

willing

willing to aid & help you now. And so doing, I do as I would be done vnto, and therefore brother helpe thy selfe nowe as much as thou may, & I wil put to my strength as much as I can, and whereas my horse is too slender to beare vs both, thou shalt ride and I will hold thee and go by thee on foot. To whome the sicke man said, the Lord reward you, whereas I am vnable: & so with much ado, the sicke man was set on his horse, & at the last he brought him home to his house, where he looked to him so louingly, cherished so charitably, & comforted him so courteously, that he was verye well recouered within a while after. And when the said sicke man was perfectly and throughly whole, and determined to go away, the said good and charitable man said to him, brother I thanke God that I was able to do this for thee and for that you saide to me when I sawe you first, that you had no money, therefore here is a Riall to put in your purse, for so I would be glad to be done vnto if I did lacke. And then the said fellowe departed away, hauing good lucke to hap on such a friend.

Siuqila. I perceiue the first man of all that came by him after he fell sick, did thus charitably vse him. But one might haue lien sicke so with vs in an open high way, and should not haue the twentith part of his friendship, though a hundred had come riding, seeing him neuer so poore or sicke. I will not say, but happily he might haue got a groate among that hundreth, and some perhaps would say, that he had sped well.

Omen. Yea, but if he had none other help but that grote, and so lien in the colde all night, he might hap to haue beene found dead in the morning. Truely I muse howe these men can ride so merily away, for feare their brother should perish for want of their helpe. It is to be mused at.

Siuqila. Tut, that is the smallest matter of a thousande. That is one of the most that they count least. But it is to be feared, that if a man should die for want of succour in that case, God would require the bloude of that man of euerye one that so rode or wente by him, bicause they

might haue saued his life, and would not. Yet I thinke verily, that these hundred persons, that should ride or go by him, would spend a great deale more in waste, and excessiuely that night, than would haue paid for the succouring, comforting, and recouering of the same poore sicke person, and one or two more. But sir, you were telling me a tale, which (I gesse) was scantly halfe told, wherof, if you speake no further, you had bin as good not to haue begunne it at all, as to haue spoken euer a whit, considering your tale tended (as you sayd) of an vnthankefull person, and how he was handled therfore. Mary in the beginning of the same, you haue displaced a perfect patterne of a pitifull person.

Note.

Omen. You haue fed me with such talk since I left, that I was constrained to aunswere you: and you haue also spoken of such vnmercifull and vncharitable Christians, that I had almost forgot the ingrate and vnthankefull person. But nowe I will procéede with the same. Within a while after the said poore man was gone, the said good & charitable man hauing occasion to ride about some businesse, in his riding his horse did stumble, whereby he was cast off from his horse into a little shallowe ditche, where there was no water, and his horse fel vpon him, so that neither he, nor his horse could stirre: yet he lay quietly, and without striuing, in hope to be helped by the next person that shoulde come that way: and as he looked vp a little, he espied the poore man comming on foote thitherwarde, that he hadde done so muche for of late, whereof he was verye glad, and when he came some thing nigh him, he called him by his name, and said, good brother helpe me, for I am not able to helpe my selfe, my horse is fallen so vppon me, and in such a place, that, neither I, nor he are able to stirre. But this vnkinde wretche, knowing both the man and the horse well inough, sayde vnto him, and that churlishly: I haue too great hast to tarry nowe to helpe you. Then the same man sayd to him againe: Ah my friend, I did not vse you thus. I care not for that saide he. Doe you thinke that I haue nothing else to doe, but to tarry

here to helpe you: let them that come next after helpe you if they will: and so the vile varlet went his way apace, and left his deare friend that had done so muche for him, in that danger: then by and by came a stranger, whome he knew not, to whome, as soone as he called, he helped both him and his horsse vp presently: then they both rode a prettye waye togither, to whome this godly and charitable man shewed howe vnkindly the poore man had vsed him, and how much a little before he had done for him: then, said he, it was the churlishest part that euer I heard of before, and especially to such a friend, as you were lately to him. Truly, if I were as you, saide he, I woulde reueale the whole matter thereof to the Judge, who is such a fauourer of Truth, and hater of Vice: suche a defender of the Innocent, and such a punisher of the wicked: and such a patrone to the poore, and suche an enimy to the euill, that he will make that moste ingrate villayne, to bee a spectacle to all other that shall come after him. Well, said the godly man, though he hath shewed me such vnkindnesse, yet I woulde be loath to bring him before the Judge, for surely he woulde vse him extreamely, which I would be sory to see: to whome the other aunswered, not so extreamely as he hath deserued: and seeing you are loath to doe it (said he) I my selfe will reueale it to the Judge, trusting if I tell it to him. I shall declare no lye: to whome the godly man said, no, be sure of that. And so presently these two men departed one from an other, and immediatly after, the man came home that helped the godly and charitable man that was fallen vnder his horsse, not forgetting the maruellous churlishnesse and ingratitude of the fellow that woulde not helpe him a little, that had done so muche for him, went to the Judge and tolde him all the whole matter: to whome the Judge sayde, me thinkes this tale you tell, is not like to be true. For, I beleeue there is not such an ingrate person on the earth. Take heede my friend you do not faine this of enuye and spite, onely to hurte the poore fellow withall. My Lord saide the man, I knowe not that fellow for I neuer

sawe him in all my life that I remember, neither euer did heare of his name, before the honest and charitable man told me whome he so misused. Well, said the Iudge, if it be true, such an vnthankefull wretche is not worthie to liue: and then the Iudge commanded one of his officers to bring that vnthankefull fellowe vnto him in all the haste possible, and also sent for the honest and charitable man to come before him, and when they were come, the Iudge said to the honest and charitable man: Doe you knowe this fellow? Yea my Lorde, I knowe him, saide he: By what occasion were you acquainted with him, said the Iudge, tell the truth, and looke that you doe not fable with me in any wise. Well, saide he, seing your Lordshippe commandes me, I will doe it, which otherwise I would be loath to doe. As I rode by the way, not very long since, I heard one grone pitifully, by the sounde whereof I came to the place where this fellowe did lye on the grounde both extreame colde, and verye sicke, whome I carried home to my house, and there with suche as I had, I did nourishe and cherrishe him, and by Gods helpe got his former strength againe. And this is the verye occasion that I was acquainted with him. Then saide the Iudge, euery one findeth not such a commodity at their first acquaintance as he did. Howe sayst thou, saide the Iudge to the poore fellowe, is this true? Yea my Lorde I can not deny it: thou hadst better lucke, sayde the Iudge, than many an honester man than thou hath. But hadst thou neuer occasion to shewe him anye friendshippe or pleasure since that time? No my Lorde said the fellowe. Take heede, saide the Iudge, that you lye not, for if you make a lye before me, I will make you that you shall neither lye nor tell trueth of a good while after. Then the Iudge sayde to the godly man that was so friendly to him: tell me whether it lay in his power since to haue shewed you pleasure or not. Then he saide, In deede my Lorde, it lay once in his power since to haue done me pleasure: to whome the Iudge sayde, then there is no doubt but he did it. Why will you not tel me,

It is true.

did

did he it or not: then he saide to the Iudge, as I could be contente not to vtter the trueth, euen so I am loath to tell your Lordship a lye. Truely he did it not. Then saide the Iudge to the fellowe: How sayst thou to this: then the fellowe said, truely (my Lord) as I went hastily by the way, vpon great and waighty businesse, I sawe one lye vnder his Horse in a little shallowe place, but I did not knowe that this man was he. Then saide the Iudge, Diddest thou neuer speake with this man since that time: No forsooth my Lorde, sayde hee: to whome the Iudge aunswered: Howe durst thou knowe nowe more that it was hee, than thou knewest then that it was he: then the fellowe hanged downe his head, and was ashamed to speake: whereat the Iudge smiled, and all that were there. This fellowe (saide the Iudge) hath vttered the trueth against his will, though hee would lye, his tongue will not lye. And then the Iudge saide to the godly man: What answere made he you whē you craued his helpe: truly (my Lord) I haue to great hast to tarrie nowe to helpe you: to whome I answered againe, ah my friende, I did not vse you thus. I care not for that, saide he, doe you thinke that I haue nothing else to doe, but to tarrie here to helpe you? Let them that come after helpe you if they will, and so churlishly he departed. And if this good man, a meere stranger to me, had not come by, as God would, and helped me, I knowe not to what extremitie I had bene driuen. Then saide the Iudge, this man hath done good two maner of wayes: the one is, which was duetie in helping you vp, being fallen vnder your horse: the other is, in vttering to me the intollerable ingratitude of this pestiferous person: come neare to me, saide the Iudge to the fellowe: Suppose this good man in that distresse had bene vnknowen and a straunger to thee, as it is most sure thou didst knowe him, as appeareth both by the answere then made vnto him and by thine owne wordes vttered here before vs all: yet is that a sufficient excuse, that therefore thou shouldest not helpe him in his necessitie, or saue his life: this good and charitable man that founde thee

Marke.

Note this.

almost dead, was a mere straunger to thee: and never knew thee before: and wouldest thou haue thought it a good and sufficient answere, and bene well pleased withall, if he should then haue said vnto thee, I am but a stranger to thee, & know thee not, and therefore let some of thy kinred, friendes, or other that knowe thee: help, succour, and releeue, thee, I haue other businesse with my monye, than to bestowe it vpon thee: Howe saiest thou? would this answere haue pleased thee or not? but the fellowe answered neuer a worde. Then saide the Iudge, thou doest well to holde thy peace, for else either thou must incurre the danger of lying, or condemne thy selfe by saying of truth: thou varlet, pitty would haue compelled any body that had altogether a stony heart, to haue stayed, so long to helpe a sheepe or a beast, but much more his Christian brother, but most of all, such a friend, that so lately had saued his life. Couldest thou suffer him to perish, that lately did preserue thee? couldest thou suffer him to perish, that lately did preserue thee? couldest thou suffer him to lye in daunger, that so louingly did ridde thee out of daunger? couldest thou, to spare thy shore labour without one penye expence, suffer him to die, that both with the labour of his body, the care of his minde, and the spending of his substance, did make thee to liue? Consider the dumbe Dogge, whose kindnesse is such to his friend and Master, that no gift can procure him, no meate can moue him, nor no way can win him, to forsake his friend or Master, no though he beate him: and shall wee then (that are reasonable creatures, the Image of God, the members of Christ, the children of God, and the brethren of Christ) flye from our friends, whom our finger may helpe, that with body and goods did defende vs from death? shall wee make our selues worse than Dogges, that God doeth preferre before the Angels? haue not some Dogges louen their friends & Masters so well, that they haue leapt into great waters, rather endangering themselues to be drowned, to followe their friendes & Masters, than to tary behinde them with the safegard of their liues? Some Dogges haue had such a feruent

Marke the Iudges wordes.

loue to their friende and Master, that after their death they haue neuer eaten any meate, and so haue died for sorrowe. Some also haue scraped vp the earth where their master were buried, and so haue buried themselues in their masters graues: and what say you to that Dogge that loued his friend and Master so aliue, that burned himselfe to death on Loate coales, when his Master was dead. Nowe, if these dumbe Dogges, brute beastes, and vnreasonable creatures, that knowe not howe a good turne shoulde bee recompenced, that knowe not a merte reward for a bountifull benefite, nor what fauour is fit for a faithfull friend, are so louing to their friend, will neuer shrinke from their friende, and many times will die with their friende: and wee that are reasonable creatures, that doe know all this, & are most false to our friends, forgetfull of benefites, and churlish to our cherishers, then I must accompt these dumbe Dogges better than wee, and we worse than Dogges. Ah varlet, mayest thou not be ashamed to be proued worse than a Dogge? Beholde, a little Birde shall make thee ashamed. But how canst thou be ashamed? for I thinke thou hast no shame at all. The little Marlin will not pray on the last Birde that she catcheth at night, but holdes her in her tallents, all night without hurting her, onely to keepe her selfe the warmer, and then in the morning she letteth her goe: which Marlin aduisedly marking which way the same Birde doth flye, will not flye toward that quarter of all that day for her praye, least she should hap to catche her, and so hurt her that had done her good, pinch her that had pleasured her, and kill her that had comforted her. This litle Birde against her will hath pleasured the Marlin, and yet the Marlin is thankefull for it: But this honest man, of his merte good will hath cherished thee and saued thy life, and yet wast thou vnthankefull to him, not regarding his death. Consider (thou varlet) the loue of a Lyon, and his recompence for a benefite receiued.

There was one Androcles fled from his Master being a Senatour of Rome, with great substance, who trauelling in

the desert places of Affrica, being departed with the heate of the Sunne, was driuen for colonesse to lye all a daye in a Caue, who forewearied slept very soundly: into which Caue at night came a great Lyon, at whose sodaine sight the man was afraide: but the Lyon not meaning to hurt him, but rather to haue some pleasure at his hands, did holde out his foote, wherein was a Thorne, which Androcles at last perceiuing, partly by holding out his foote, and partly by his mourneful looke, that the Lyon would haue him to helpe him: by and by he looked in the Lions foote, and there hee sawe the thorne that gricued him, which immediatly he plucked out. Whereof the Lyon was not onely glad and faine, and fawned on him in such courteous maner as hee coulde: but also brought into the same Caue daily sufficient foode for him to feede on. And thus in this marueilous manner, Androcles for his good turne, was friendly vsed of the Lyon two or three yeares. But Androcles being wearie of this desolate life, departed from the Lyon, and thereafter by trauelling vnwarely, was apprehended: and so was adiudged to bee throwen among Lyons and other wilde beastes into a Dongeon: in which denne or place (by good happe for Androcles) was the selfe same Lyon, out of whose foote hee had taken the Thorne, which Lyon remembring Androcles better than he did him, and meaning further to gratifie his good turne, did preserue and defend him from killing of the other beasts, which else would haue deuoured him. Thus thou maiest see how this louing Lyon, though he were otherwyse most cruel, and a deuourer of man and beast, did gratifie Androcles, only for plucking a thorne out of his foote: and thou taking thy selfe to be a reasonable creature, & a Christian, which ought to be most mercifull, humble, meeke, and thankefull, wouldst not helpe him with thy hande, but leaue him in daunger of death, that most louingly, and charitably saued thy life: and therefore my iudgement is, thou shalt weare both on thy bosome and backe the figure of a Serpent for the space of seuen yeares, without taking it off at any time, signifying as

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the Serpent will sting him when she is warme that preserued hir from the cold: so thou hast hurt him when thou wast strong, that helped thée when thou wast weake. And whosoeuer shall shewe thée friendship, doe thée any good turned, or pleasure thée in any thing during the said seauen yeares, vnlesse in meat and drinke, and thy wages, which thou shalt deserue by thy labour (foreseeing that none shall be let or hindered hereby reasonably to releeue thée, if thou chance to be sicke, being not able to succour thy selfe) shall weare the like Serpent both on his bosome and backe for the space of one yeare after, and shall in all points be vsed that one yeare, as thou art all the seauen yeares. And thou shalt foure times euery yeare during the said seauen yeares, come to this godly and charitable man, and offer him for the space of seauen dayes, to do for him what seruice he shall require thée to do. And bicause thou madest a lye before me since thou camest hither, therefore, according to the law, thou shalt not speake in three moneths after this day: and this is my iudgement irreuocable. And the Iudge rose vp, and euery one commended the wise and vertuous Iudge therein.

Siuqila. And were the iudgements executed, and did he performe them, as the Iudge decréd?

Omen. Yea, you may be most certaine of that: & we neuer had any vnkind or vnthankefull person in our Countrey since.

Siuqila. If we had the same law, and so strictly executed with vs, we shoulde not haue halfe so many vnkinde and vnthankefull wretches as we haue. And as we haue no good and seuere lawe for the punishing of this Vice, so a great sorte with vs thinke, that Ingratitude is no offence or fault. Well, we must not measure our faults by their mindes: yet the Ingratitude betweene man and man, is almost nothing in comparison of the ingratitude or vnkindnesse of man towardes God: for, if you marke the great benefits of God towards man on the one side, and the cold loue of man, & his vnthankfulnesse to God on the other side, then you must néeds be con-

strained to say so. Did not God make Man at the first to his owne image and likenesse? Did he not plant him in that pleasaunt place called Paradise? Did he not make Heauen and Earth, Fire, Ayre, and Water, Beasts, Birds, and Fishes, and all other things, onely for him, before he was created, because that he should haue all things as a King ready against his comming: and what a part did he play within a while after? God forbad him but one thing of all other, and yet he did it. Doe you not thinke that he was a kinde and vnthankefull man that would not doe one thing at Gods request, that had done so many wonderfull things for him vnrequested? and yet the performing of it was for his owne profite: whereas the breaking of it was the vtter destruction of him, and all his posteritie. Yet consider the great goodnesse and mercy of God to man, for all that: for whereas man by no meanes could saue himselfe out of the Diuels danger, God without the knowledge of man, healed this helpelesse harme, euen so maruelously and louingly, as neuer the like was heard of. For God his deere and onely sonne, of a mighty and eternall King in Heauen, became a poore & miserable man on Earth, and so suffered hunger, was as it were nurtured, was buffeted, mocked, scourged, crucified, and killed, and all to saue man, that before had lost himselfe: whose death did disappoint the Diuell of his purpose: for whosoeuer repents his sinnes earnestly, and beleeues that sinnes shall be forgiuen thorough Christes death, assuredly out of all doubt, he shall be reputed for no sinner, but shall be a member of Christ, and be an inheritour of the Kingdome of Heauen with Christ. Trauaile into what country you will, and read all the Historyes in the world, and yet you shall neuer heare of the like friendship to this. Yet how thankefull and louing are the most of the inhabitants of the whole Earth, to God and to Christ his sonne, for this his benefit farre passing all other, that is, for bringing of vs from the Diuell to God, and from Hell to Heauen: let vs consider in our consciences.

Omen. Truly we do so deepely, weigh and consider this

great and inestimable loue of God, that euery one with vs doth strine to exceede one another in thankfulnesse to Christ, and doe those things that he commaunded vs, wherein wee are assured we doe most chiefly please him. But it is possible in some other parts of the worlde, that many that knowes it well ynough, do neuer a whit regard the goodnesse of God, nor the friendship of Christ herein.

Siuqila. Naye, I knowe many, that when they haue heard this maruellous and wonderfull mercie, loue and kindnesse of God to man: yet they haue not once in countenance, or tongue, shewed any whit of thankfulnesse therfore, yet if you should not name thē Christians, they wold be angry.

Omen. Yea, but if they be not better louers of Christ thā so, if they be no more thankeful to Christ than so, and if they shewe Christ for his paines no more kindnesse than so, truly for all their Christian name, Christ may hap to say to them, Away ye workers of iniquitie, I know you not.

Siuqila. It is a wonderfull thing that suche a greate good turne, shoulde be out of our minde eyther night or daye. But marke the fondnesse of fooles: If a man were condemned to death, and the King by no meanes woulde pardon or saue his life, vnlesse some greate Lorde woulde be contente to lye for him in prison ten yeares fast fettered in irons, and lye harde, and fare euill, as the poorest prisoners of all do all that while: and then if some good and charitable Lord shoulde be content so to be imprisoned for him, and then to saue his life: what a clapping of hands would be at that Lorde: what commendations would thousands giue to that Lorde: what a sorte of people woulde reioyce in that Lord: what a number woulde be desirous to see that Lorde: and what a multitude woulde desire to please that Lorde: yea though he saued but one mans life, and did neuer one of them any pleasure: Thē sōne Christe the eternall King of Heauen, came downe to this prison of earth, remaining here thirtie and three yeares and more, and suffered death in his owne person most vilely on the Crosse, to saue all our liues, that otherwayes had

bin damned diuels, why doe we not most ioyfully clap our hands at this King? Then why should not euery one cõmend this mighty King? why shoulde not we all reioyce in this King? why should we not desire to see this King? why should not we be most thankefull to this King? why shoulde not all the whole world loue most feruently this King? Therefore bicause we doe it not, what witlesse, senseless, careless, churlish, wicked, and ingrate persons are we? We are farre vnworthy to haue such a friend.

Omen. Truly I am of your minde: but if the man whose life the Lord had so painefully saued, should say afterwards, that the said Lord did not saue his life, but that he, by some other meanes of his owne, escaped death: woulde not euery one thinke you (that should heare him say so) cry out of him, and say, it was pity he had his life? Besides, the Lord that so saued him, would not be very well content with him.

Siuqila. And good reason, but nowe if this fellow so saying, had bin more worthy to be hanged, than saued in suche a sort: then what vile varlets are they, and what are they worthy to haue, that will by all meanes they may, blot out the merit of Christ, that onely with sheading of his bloud hath saued them and vs all, saying, they can be saued either by their owne merits, or by some other meanes, wherby they turne out Christ for no body, which hath done all in all.

Omen. These are the most vile & ingrate persons that can be, in my iudgement, they are not worthy to liue on the earth much lesse in heauen. They are more meete to be firebrandes in hell. And I can tell them one thing, that Christ will not thinke very well of them that deface his death, that he spent for their life: that darken his deedes, to defend their owne dreames: and doe robbe him of his glory, to extoll their owne fancies.

Siuqila. Such vnkind and ingrate wretches I feare are reserued to greater torments and painefuller punishments, than any that be on earth, vnlesse they repent in time, lay hold on Christ in time and bee thankefull to God in time.

Omen.

Omen. Doubtlesse Ingratitude is a vile vice, and more worthy to be punished than many thinkes for.

Siuqila. And as God doeth detest ingrate persons, so he doth fauour them that be thankefull, as I will shewe you by a rare example: There was an honest Gentleman sodainly had his Thumbe strikē off with the shot of a Gunne, which when he perceiued, straightway he kneeled downe and sayde, my Lord and God I thanke thee, for if thou of thy goodnesse hadst not preserued mee, I might as well haue bene killed with this shot, as to haue lost my Thumbe with this shotte: therefore blessed bee thy name, thou knowest better than I, what is méete for me, thou doest all things for the best to thē that loue thee. And within a certaine time after, this Gentleman was taken prisoner, and was appointed to bee hanged the next day after: and because they woulde make him sure for flying, he was manacled to one of his enemies, and (as God would) on the same hand that lacke ꝑ thumbe. But in the night, perceiuing him that was manacled with him, to sleepe very soundly, he pluckt his hand through the manacle, which he could neuer haue done, if he had had his thumbe. And so by such shift as he made, he escaped. And thus by Gods great goodnesse, the losse of his thumbe was the sauing of his life.

Omen. We may see howe God doth preserue them, that do please him.

Siuqila. Yea, & suffers them to perish that are vnthankefull to him: as may appeare by an ingrate Mariner, which climing vp to the top of a Ship, slipt sodainely down, when if God had not guided, he was as like to haue fallen into the Sea as into the Ship: who when he perceiued that he had no harme, he said mockingly, there my Nose saued me once, (neuer thanking God for his safetie) but afterwards when he thought himselfe in no daunger, a sodaine blast of winde did blow him out of the Ship into the Sea, and then neither his nose, his hāds, nor his legges could saue him. And thus God did suffer this wretch to perish, that did yelde that to his nose iestingly, that he should attribute to God most thankefully.

Omen. Me thinkes such wonderful and rare examples, should be a sufficient schoolemaster to teach them to be thākfull to God, that are deliuered out of such desperate daungers, for without his power and prouidence, we can neither incurre the same, nor escape the same.

Siuqila. You say most true, yet there is not one amongst a hundred, I had almost said a thousand, whē they doe escape great perils most wonderfully and contrary to mans expectation, that doe then fall downe humbly vpon their knees, and giue God most humbly and harty thankes, for preseruing them from that perill and daunger. Perhaps you will say, I had good lucke to escape thus, (neither making any great accompt that they are escaped, nor howe they are escaped) but if he may be counted a naughtie man, that will not once thanke him that hath saued him from falling into a pit, then they must nēdes be most vile, wicked and ingrate, that doe not giue God thankes, that deliuers them daily from perils and dangers: I beseech you sir, are such as write against such vices with you commended? and they that write learned and vertuous workes with you esteemed?

Omen. Yea truely are they, and if their manners and abilitie be correspondent thereto, they are had in great reputation, and come the sooner to preferment.

Siuqila. Yea, but it is with vs quite contrary, for they that hope to attaine to any great office, beare any rule, or come to any preferment, thinke scorne (though they are able) to penne or publish any Bookes (though the matter be neuer so good, necessarie, or honest) and wherfore thinke you? forsooth because most peruersely and pēuishly, they should be therefore of the higher sorte disdained, of their equals dispraised, of their inferiors derided, of the profited thereby not thanked, and of some that can not amende it detracted. So that (but what reason is in it I know not) the most part with vs think it as vnsemely, for one that is in authoritie, or beares rule, to publish and worke, as it is for a Pedler to preach. But I am cleane of a contrary mind: Moyses was the chiefe Duke

of the

of the Israelites, and yet he thought no scorne when hee was in his Dukedome, to write fiue bookes, which at this day are called the fiue bookes of Moyses. Dauid was a worthy king and one, whome God loued dearely, and yet for al that he did not disdaine to write Diuine and misticall Psalmes, which are called vntill this day Dauids Psalmns, and will be to the ende of the world. Salomon was a sumptuous King, and as wise as the best of them all, and yet hee thought it no dishonour to him to write these excellent bookes, that is, the booke of Wisedome, Ecclesiastes, the Prouerbs, & the Canticles, which are called, the Prouerbs and Canticles of Salomon. Dioscorides being a worthy Knight, did not grutche to sette forth a notable and profitable Booke of the nature and propertie of Herbes: besides many other noble personages, who are more tedious to be recited, than meete to be leste out, by which their bookes, they are more famed, their names more remembred, and they much more commended, than if they had bin Dukes & Kings without writing any bookes. S. Augustine is nowe better knowen by his Bookes, than by his Bishopricke. Galen farre inferiour to a King, yet an excellent Phisition, is fresh in memorie at this day by his learned bookes: but there haue bene a thousand kings that haue raigned with great Maiestie, that we neuer heard of. I pray you sir, be any with you suffered to buy or begge any offices?

Omen. No I warrant you, for we are assured, that they that would buy, doe meane for to sell: and they that doe beg, do vse seldome to giue. Who will buye an office vnlesse it be more for his priuate profite, than for a common commodity? and we beleeue verily whosoeuer begs an office, doth it more for their owne preferment than for the executing of it truely: therefore none are admitted into any office with vs, but are called and chosen for their godlinesse, vertue, wisedome and knowledge.

Siuqila. I would all officers were so chosen with vs, though some officers would not so. For many that are meete should then bee in Office, and many that are vnmeete should

be Jacke

be Iacke out of office. Do the rich with you, kæpe good Hospitalitie for their poore neighbours and strangers that shall passe that way?

Omen. I thinke you neuer heard the like, for there is not one with vs, (if hee be rich and able to maintaine a good house) but is so loath that any should passe by their house before they haue well refreshed them with good meate & drinke, that they appoint men to watch purposely about their house, to will and desire the trauellers that come by, to eate and drinke ere they goe.

Siuqila. Such a number of good and frée house-kepers as you speake of, are harde to finde: I haue heard of fewe such: I know but few such: and I thinke I shall finde as fewe such. In our Coūtrey perhaps may be some niggardly house kæper, that will set one to watch rather to beate them away, that come for any meate and drinke. Yet we haue many good and worthy house-kæpers, that doe feast their friends, succour many straungers, and plentifully releeue the poore: but I will giue your house-kæpers the prick & price of all that euer I heard. What if any be maimed with you in ỹ defence of his Countrey: shall he haue any relefe after therefore?

Omen. You may be sure, that such cannot be suffered to lacke, especially in such a godly and ciuile Countrey as ours is: we haue houses purposely therefore erected, with sufficiēt lands appertaining to the same, in which houses euery maymed person are admitted to be during their liues, and haue therein sufficient meate, drinke, cloth, lodging, and other necessaries: and they are allowed a sufficient and godly preacher, who hath a reasonable stipende allowed to him out of the same lande.

Siuqila. Surely it is a politike order, a charitable dæde, and a necessarie thing. I would we had the like with vs, for then the Prince would be profited, the maimed maintained, & the souldiour encouraged. For, what poore souldiour will not goe to the warres more willingly, and fight when hee commeth there more couragiously, when he knowes he shall haue a suffi-

a ſufficient liuing, if he be maimed when he commeth home? Well there is a hundreth times more ſpent in vaine in our Countrey in a yeare, I had almoſt ſaid in a day, than would frame ſufficient houſes there for that purpoſe. Is there any maintenance in your Colleges & Free ſchooles for the bringing vp of poore mens children in learning.

Omen. Yea truly, & that through the whole realme, for there is neuer a Colledge, nor Free ſchoole in all our countrey, but there is ſufficient lands belonging to them for the educating onely of poore mens children.

Siuqila. What? only for poore mens children: may not one rich mans ſonne creepe in and not be eſpied? may not the Maiſter of the Colledge or the chiefe doers for the Free-ſchooles, helpe now and then their friends child in, and keepe the poore mans child out? for, it is an euill cooke that cannot licke his owne fingers.

Omen. I tell you truely, there is none can, nor may be admitted there, but poore mens children, whoſe friends are not able to maintaine them to learning: For the Father of euery ſuch child, or the mother of the childe (if the father be dead) or the child himſelfe (if both his father and mother be dead) before the ſame childe be admitted, ſhall ſit at the ſame Colledge or Schoolehouſe gate, in very poore attyre, for the ſpace of three dayes from morning to euening, hauing a writing fixed on his or hir boſome, with theſe words following in it, This is the poore man or poore woman that throgh great pouerty is enforſt to haue his or hir child brought vp as a poore Scholler in this Colledge or Schoole: & the ſame party ſhall holde a boxe, and receiue therein the money & almes of ſuch well diſpoſed perſons as ſhall paſſe by them.

Siuqila. Truely this is an excellent way that the riche mens ſonnes ſhall not take vp poore Schollers roomes, for the rich diſdaine to be called poore, and be much more aſhamed to beg as do the poore: but the poore man is double glad hereof, for he is not onely ſure thereby his childe ſhall haue food, rayement, and learning for nothing, but alſo that they

themselues shall haue some releefe during the saide thre daies of good and charitable persons that shall see them sitte there. Hereby you are sure, that the greate and riche mens combes are cut, from being suters in any of these places for their sonnes. If the same policy were vsed with vs, so many riche mens sonnes woulde not be brought vp in Colledges with the liuings appointed for the poore scholliers. I feare that a great sort of riche men haue, and doe daily, with their heauy powches, either thrust them out, or keepe them out of the Colledges and Schooles, where they ought to be placed: well if they that giue such rewards and bribes, knew what it is to rob the poore, and they that take the rewards or bribes, knewe what it is to defraude the poore, the one would not be halfe so ready in giuing, nor the other so greedye in taking. Well, I am sure, as godly men as they, haue not done it: as wise men as they, can not finde in their hearts to doe it: and as honest men as they, will neuer doe it. But what if some shameleese, greedy or niggardly rich man or woman, (for neither I am sure would neuer doe it) should by fraude or craft (notwithstanding this policie) place his or hir sonne, or any other, in any such Colledge or Schoole, in the roomth of a poore Scholler?

Omen. Truly he or she shall forfeit to the first reuealer thereof, the fourth part of all his or hir goods, and further, he or she shall forfaite the one halfe of all the rest of his or hir goodes; which presently shall be to the vse of the poore childe that should haue bene admitted by course into that Colledge or Schoole, where any such is admitted thus fraudulently: (for euery poore scholler with vs is placed in the Colledges and Schooles by an excellent good order and course) and likewise shall forfait the one halfe of all his or hir landes, which the same poore Scholler shall haue, to him and to his heires for euer immediatly after his or hir death.

Siuqila. Some perhaps will thinke, that this is a very hard and straight law, that (for such a fault) should make one lose both halfe of his lands and goods.

Omen.

Omen. Then belike they thinke it is but a small fault, for a rich man to rob a poore child. Wel, let them thinke what they will, none in our Countrey thinke so, and the wise will thinke (whatsoeuer they thinke) that this lawe is not made to make any lose their lands or goods, but to make many take hed that they do not lose their lands and goods. And though some perhappes will thinke there is no cause why the poore child should haue halfe the lands and goods of the riche man, the law that willeth it, is cause good ynough. Besides it is a great reason, that the poore child shuld haue halfe the lands and goods of the riche man that hath done him wrong, as the rich mans sonne to haue al the poore childs liuing, that neuer did him harme.

Siuqila. But shall the maisters of the Colledges, and the doers for the Schooles escape free, if they admit any riche mens sonnes into the poore Schollers romes, contrary to this well meant order, or if by their sufferance, or negligence any is admitted thus fraudulently or craftily?

Omen. Then you might well thinke, that we were partiall, and not the men that we are. May euery such Maister of a Colledge, and chiefe doers for the Schooles, that doe so offend, shal quite be put out of their romes or office, & the first reuealer or complainer thereof shall haue the fourth part of all their goods, and the one halfe of the rest of all their goods shall equally be distributed, and giuen among all the poore Schollers of the same Colledge or Schoole whereof such an offendor was maister or chiefe doer: and also they shall be imprisoned therefore one halfe yeare.

Siuqila. I woulde suche as doe so, were vsed so, and then they that doe so, I thinke sure woulde not doe so. Well, I will nowe trouble you with an other matter. If a simple man, not knowne to anye of the higher powers or Magistrates, poore in comparison, and meanely apparelled, shoulde inuent and draw out some thing that were good, honest, reasonable, necessary, commendable, profitable, and possible, (onely for a common wealth, and not for his owne

priuate gaine) would they receiue it thankefully, and peruse it willingly?

Omen. Yea that they would I warrant you: and if it were such a sute as you saye, they would authorize it spedily, besides their curteous countenaunces, and their perferring of him, that it would not a little encorage other to employ their wittes to such good deuises: for we consider and respect the matter, not the man, the goodnesse, not the garment: the witte, not the wealth: and the learning, not the liuing.

Siuqila. By this meanes many learned, pregnant and wittie men, will be allured to busie, which else would be vse to labour, which else would loiter: and put forth their knowledge, which else should lye hidde. Surely, herein you are much to be commended: and as the inuentors of good things ought to be cherrished: so deuisers of euill are to be punished. You saide, I remember, that the riche doe giue through the perswading of Preachers, Curates, and Ministers, at or before their death, of their goods and landes to the building of Hospitalles, and to manye other good vses: I pray you what vses are they that you meane of?

Omen. Forsothe I will shewe you, they giue it to the feding of poore fatherlesse, to the releeuing of poore wanting widowes, for succouring of poore prisoners, to the helping of poore beginners, to the setting forwarde of poore diligent apprentices and seruauntes, to the maintenaunce of such as are maymed for the defence of our Countrey, for the redeeming of imprisoned debtors, for the helping of poore hindered Husbandmen, for the succouring of poore Scholers at learning, to the helping of poore Maides at their marriage, to the restoring of poore decayed Gentlemen (not by vnthriftinesse) to their landes, to the repairing of broken bridges, towardes the mending of euill and daungerous wayes, to the enriching of decayed and empouerished cities, for the aiding of decaied artificers: for the setting of the poore and idle persons in worke: and to the erecting of Colledges and Free-schooles for the increase and maintenance of learning

ning, with diuers other such like.

Siuqila. Truely your rich men are happie and blessed of God, because they bestowe part of their goods and landes to such worthy and charitable vses.

Omen. Nay, they that haue no children giue much of their landes and goods to these godly vses in their life time, and when they are dead, they giue all the rest of their landes and goods to the same, vnlesse they reserue parte thereof, wherewith they helpe their poore kinsfolks, if they haue any, and releeue their poore neighbours.

Siuqila. And what do euery one of your rich men & women bestowe their goods or part of their goods thus godlye

Omen. Euerie one throughout all our Tamerey.

Siuqila. Truely, I neuer heard of the like before, I wold to God that euery one of our riche men would bestowe but part of their goods and landes in this order. Which, if they did they should neuer haue the like thankes, nor rewarde, at their children or friends hands for all the rest, as they should haue at Christes handes for that. But yet all this can not perswade them, for the most of our riche men are so greedie and couetous, that they will depart with none of their goods during their life, nor giue any part thereof to any such good vses after their death. Nay, there haue bene some that were so bewitched, that hauing some poore kinred and no children, at their death would not giue them the value of a peny, but haue giuen it all to their executours, which had more than inough before to liue on. Were not these more than madde, that gaue their goods to such as needed it not, and that could doe them no good therefore, and would not giue it rather to the poore members of Christ: which God would haue paide them againe with wonderfull interest. Well, though there are many with vs, that spend their money vainely in their life, and leane their goods as fondly after their death: Yet truely if our Preachers, Parsons, Ministers and Curates, would earnestly and diligently perswade the riche at their deathes to bestowe part of their goods to such godly vses, I

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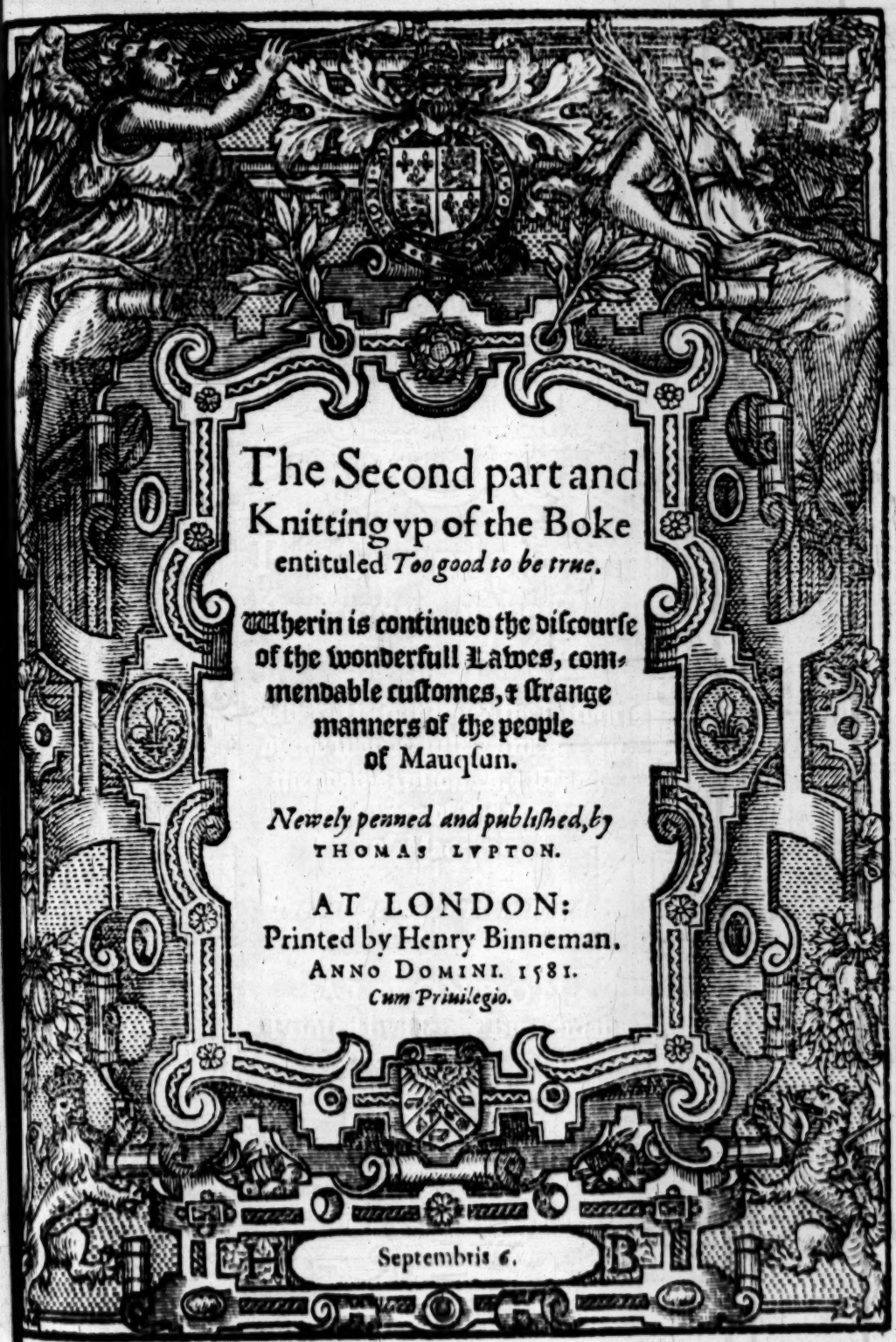

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